WESTERN RECORDER.

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COMMUNICATIONS.

We know not the author of the following; but we presume, from the post-mark attached to it, that it must have come from a distance of several hundred miles. This circumstance alone would entitle the writer to a fair hearing; yet both the matter and manner of his communication are such as to show that he has far higher claims upon the public attention:—

For the Western Recorder.

MR. EDITOR—If you should think the following communication calculated to be useful, you will confer a favour upon the writer, and upon a circle of christian friends, who meet often to pray for the institution to which it relates, by inserting it in substance or entire in your valuable paper:—

I am one whose early associations have given me a lively interest in every thing which relates to the prosperity of the interior of the great and growing state of New-York; an interest which can never cease to feel while the warm current of life continues to flow, and memory performs her faithful office in my breast. I have heard at a distance, and with no small surprise, of the decline of Hamilton College. I have waited in anxious expectation to hear the voice of some champion of literature, or of some devoted advocate of humanity and religion, calling upon the public in a tone that should command attention, and arouse the energies of the west, to prop the falling edifice; and to restore it to its former state, when it stood erect in beauty on its high eminence—

"And drew the gaze of strangers from afar."

But I have waited in vain. I have heard much of the thriving state of commerce, of the contentions of parties, of the active exertions of the friends of truth and piety—much, in short, that is interesting on almost every subject; but on this there has been what to me appears a most mysterious silence. How is this? Have your citizens, in the rage for internal improvement, in the eager pursuit of wealth, in the violence of party feeling, or even in the zeal of *benevolent enterprise*, lost sight of so important an institution, and of the vast moral influence which it is capable of exerting over the whole community?

But perhaps I shall be told that I ought to know that there are causes of a different nature; causes which no advocate of the institution could by his eloquence or influence remove; and causes, which, I might have inferred from the silence which has been observed, are not proper to be made the subject of public discussion. I confess I am but partially acquainted with the causes that have so suddenly brought that late flourishing institution, it should seem, to the *very verge* of ruin; and I trust this ignorance will exonerate me from the suspicion of appearing as the abettor of *any party*. But little as I know of the particular circumstances of the present case, two or three things appear to me certain.

First—That the community around Hamilton College are abundantly able to support it, and to raise it to a standing with the first colleges in the nation.

Secondly—If they neglect to do this, they sadly mistake their own interests, and the interests of their posterity.

And furthermore, whatever temporary causes may at present operate against the institution, if the public sentiment and feeling were brought to the proper tone, these causes *would be removed*. This state of the public mind would operate as a healthful state of the body does upon a wounded limb. It would work its cure.

Whatever may be thought of these opinions in your vicinity, abroad there is but one sentiment. There is one universal expression of astonishment among the literary and intelligent, when informed of the actual state of the college "*Is it possible!!*" "What *can* be the cause of it?" are the inquiries which I meet every where. And indeed what can it be? Is it not this—that there is a *general* and a *criminal apathy* pervading the community on this subject? This is the grand point of enquiry I wish to urge; and I appeal especially to Christians. I wish not merely to throw out the enquiry, that it may meet the eye, but to press it home to the conscience of every intelligent professor of religion, and of every minister of the gospel, withi none hundred miles of the college. Have you felt that interest in this institution, which your duty to your country, to your children, and to the church of Christ, requires you to feel? Has it been a subject of prayer in your closet, or in your family, or in your public ministrations? Here I fear has been the mistake. The importance of the institution has been overlooked, and its claims to the prayers of all who love Zion undervalued or forgotten. I will not ascribe this to indifference towards the great objects it is calculated to promote. The active zeal of the west, which has already provoked so many, forbids even a suspicion of this kind. But what! Are your churches reiterating the Macedonian cry from the desolate wastes of the land, and complaining that the labourers are few? Nay, are they resolving to educate their *hundred* of pious young men for the ministry, and yet feel no deep concern for that institution, where alone, within their bounds, these young men can receive a competent education? Will you educate them without a college? Or will you send them abroad, to gladden the hearts of those in other states who *pray* and *labour* for the prosperity of their colleges? thus increasing your expenses, lessening the number educated, depriving yourselves of their pious influence, and throwing away facilities for educating these youth, made ready at your hands, such as are to be found at few if at any of the colleges of our country. I do fear that *Christians* at the west have not taken the right view of this subject; and in my opinion it deserves their serious consideration, whether the decline of the college be not a merited rebuke from God for their guilty indifference respecting it.

There is a college in our land, that has sprung up within a few years, under the fostering hand of christian enterprise. It was planted in faith. It has been watered with the tears of piety. Supplication has been heard in its behalf in the sanctuary. It has been remembered in the social circle of prayer. Nor has it been forgotten at the family altar; nor, we are persuaded, in the secrecy of the closet. And what has been the consequence? It has sprung up and flourished, "as a willow by the water courses." It has shot forth its branches like a cedar of Lebanon. Divine influence has descended like the dew of heaven. Already it has sent forth its bands of devoted labourers to cheer and bless the wilderness. Yes, its fruit is far and wide rejoicing the hearts of the desolate, and making glad the city of our God. In two of its present classes, composed in all of eighty-seven students, are no less than seventy-six, who have, in the judgment of christian charity, devoted themselves to Christ and his cause. There are other colleges, which also flourish in wealth, in numbers, and in all the pride of learning and human greatness. These, no doubt, greatly promote the cause of science and literature, and meet the civil and political exigencies of the country. But alas! there grow the rank seeds of infidelity; and the winds of each succeeding autumn scatter the baleful seed, as it ripens, over all the land.

Now, it requires no uncommon degree of sagacity, to perceive, that a college there must, and eventually there will be, in your section of the country: And I ask, is it a matter of small importance which of these characters it shall most resemble? Whether or not it shall resemble the former, will depend, under God, upon the activity of Christians. Let them, therefore, awake and do their duty, and who can entertain a doubt that they may speedily restore the institution, and preserve to it that character which every enlightened Christian would wish to see it possess? But let them continue to slumber on, and at "*such a time as this*, altogether hold" their peace, and what cause will they have to complain, if those who know no higher motive than mere secular or literary ambition, come forward and monopolise the whole of that influence, a greater part of which belongs legitimately to the religious part of the community? Nay, what cause will they have to complain, if God should in judgment give over the institution into the hands of those who are the enemies of the cross of Christ, and who are actively endeavouring both by insidious and by open attacks, to subvert the foundations of evangelical truth? And then——But why should I attempt the unequal task of describing the endless mischiefs that must follow. My God avert so dire a curse. Brethren in Christ, and you his ministers, I conjure you do not lightly put this subject by. Do not think the danger to which I allude altogether imaginary; but awake to the reality of your circumstances: And if you seek the permanence of your civil and religious institutions; if you are in earnest in praying that the Lord would send forth labourers into his harvest, and cause the whole earth to be filled with *knowledge* and with holiness, do not suffer the means of such extensive and lasting usefulness to be lost *purely* through negligence.

I have not undertaken fully to discuss this subject; but have introduced it in hope that it will find an able advocate on the ground. And in the mean time I call upon the churches to *pray* for Hamilton College. Does it not claim a season of special humiliation and prayer? Your's,

VOX PEREGRINANTIS.

For the Western Recorder.

DUTIES OF PRIVATE CHRISTIANS.

No. XI.

"Faithful are the wounds of a friend."

MR. EDITOR—If any church is desirous of cultivating a spirit of unanimity among its members, the means are obvious and at hand.

The first thing to be noticed is the existence of offences. In such a world as this, "it must needs be that offences come."—They will find their way, more or less, into the purest of churches. These must be removed by the hand of discipline; and the rules of procedure are plainly laid down in the gospel. The man who has any thing against his brother must go directly to him, in a private manner, and tell him his fault plainly, but in a spirit of meekness and love. If he "*gain* his brother," it is well. Then, if the offence be of a private nature, the matter may rest; or if it be public, the repenting brother will be ready to give public satisfaction. If this first step does not succeed, then the second must be prosecuted with the same spirit; the injured brother taking with him "one or two more; that in the mouth of two or three witnesses, every word may be established." If this second step be attended with success, the offence will be removed; but if not, then the matter must be brought before the church, and disposed of according to circumstances.—Every thing of this nature must be done with affection and firmness. Tenderness and humility must be associated with zeal, perseverance and ardent prayer.

A method of procedure very different from this, is, unhappily, far too prevalent among the churches; and the mischief produced by it is incalculable. When a brother, for instance, has committed a private offence, it will first be *published* among "whisperers," in *secret places*, till it becomes a matter of *general notoriety*. The injured person then goes with a censorious spirit, in the character of a tale-bearer, to deal with his offending brother. Will he succeed? Can he be expected to *gain* his brother, when he has thus been sinning against him? Perhaps, of the two, he has become the greatest offender. He has been careless of the reputation of his brother. He has pronounced sentence against him unheard. Possibly he has even slandered him, and rendered him odious in the eyes of the public. Going to him under these circumstances, he will be likely to employ nothing but the bitterness of reproach, and receive nothing in return but answers of recrimination. Repulsed in his first effort, he is next prepared to prejudice the minds of the "one or two more," who are to accompany him while taking the second step; and thus, at length, the matter is brought before the church, virtually in the form of a private quarrel. No wonder that offences are so difficult to be removed, when Christians resort to such management as this. Yet, did the brethren possess the right spirit towards offenders; did they feel the same concern for a brother's reputation that they would for their own, in similar circumstances; and, above all, did they carry with them a broken and a contrite spirit—a spirit of fervent charity and of ardent prayer—the result, in most cases, would be entirely different

This subject is one of great practical importance; and we may well marvel that it is in general so imperfectly understood. See Matt. xviii; 15, 16, 17, 35. Luke xvii; 3, 4. 1st Cor. vi; 6—8. viii; 12. Coll. iii; 12, 13, 14. Lev. xix; 17. Psalm cxli; 5. Prov. xxv; 9, 10. Rom. xii; 19, 20, 21. James v; 19, 29. 1st Cor. v; 45. vi; 1—5. 2d Cor. ii; 6—8. 3d John ix; 10. 2d Thes. iii; 6, 14, 15. 2d Cor. vi; 14—17. Eph. vi; 11. Let these texts be carefully examined in the order I have quoted them, and the merits of the subject will more distinctly appear. A church that neglects discipline, must at length become a corrupt church: And when discipline is improperly administered, the effects will be scarcely less disastrous.

Another duty, which is no less important than the preceding one, is still more extensively misunderstood and neglected. I allude to the duty of the offender himself. No matter whether the offence is great or small, public or private. Whatever be its nature, as soon as he knows it, the offender must endeavour to make satisfaction, according to the circumstances of the case. This he is bound to do speedily, and not to wait till some one offers to deal with him. He may not even come among his brethren to the communton table, till he has done it. "If thou bring thy *gift to the altar*, and there rememberest THAT THY BROTHER HATH AUGHT AGAINST THEE, leave there thy gift before the altar, and go thy way. First be reconciled to thy brother, and then come and offer thy gift." Matt. v, 23, 24. How much better is a voluntary confession, than one which is wrung from us by the hand of discipline! It gives far greater satisfaction to the brethren, and less occasion for reproach in the eyes of a gainsaying world. When religion begins to revive, the brethren always begin to confess to each other. This, to say the least, is strong circumstantial evidence, that a neglect of this duty is one of the causes of declension in religion.

Thus far I have confined my remarks to offences which are of acknowledged criminality. The removal of these is in every case indispensable. Whether they are committed directly against any of the commands of the decalogue, or against the universal law of love, or yet against the rules or regulations of the church, to which all have subscribed, the case is substantially the same. Some offences will of course be more aggravated than others; yet none of them must be suffered to remain.

Beside these, which are easily designated, there are others of a more doubtful character, which require equal attention. Professors, who mingle with the world in their daily avocations, are very prone to participate in its character. They often become slothful in spiritual things, earthly-minded, vain, carnal, covetous, neglecters of secret prayer, formal in the observance of duties, and remiss in self-examination. In this way, tho' they be not considered as offenders according to the general rules of discipline, they are emphatically an offence to their more spiritual brethren, a stumbling block to those who are weak in faith, and a living reproach to the cause of Christ, both in the sight of friends and enemies. These are they who "wound" the Saviour "in the house of his friends." They are robbers of God. They say of his service, "What a weariness is it." Pretending to be as lights to the world, their light is darkness. Thousands and tens of thousands become offended at such professors as these, and stumble over them into the gulf of perdition! Gross offenders are easily disposed of; but these are a perpetual offence. The influence of the former is limited. The latter has an influence which is at once insinuating, diffusive and deleterious.

What then is to be done with such offenders as these? Nothing? Shall they be suffered to remain careless in the midst of danger? Shall they be left as stumbling blocks to all around them? Shall these soul destroyers be left at ease in Zion, when the woes of the Almighty have been uttered against them? The Lord forbid. Every member of the church is, in this respect, bound to consider himself as his "brother's keeper," and not to wait for the authorities of the church to interfere. Great discretion is indeed necessary; great tenderness of spirit is indispensable. But this duty, however difficult and self-denying, must be faithfully executed. It cannot be neglected, but at the sacrifice of immortal souls.

The truth is—there is a universal propensity among Christians to decline in their spiritual course. The decline is so gradual, that they do not always perceive it. They become backsliders in heart, while they suppose themselves to be making progress in the divine life. They often follow the Lord afar off, when they believe themselves to be living near to him; and not unfrequently do they become cold, and formal, and dead, while yet they are complaining of the stupidity and deadness of others around them. In this condition they sometimes wax worse and worse; and though they may and probably do discover, at length, that all is not right with them, they see not the hundredth part of the difficulty; and this they see in reality as if they saw it not What then are the dictates of humanity and of christian love in regard to such persons? Is there not infinite hazard in their case? And have not the brethren sworn to watch over each other? Is not the oath of the living God upon them? It is; and they cannot neglect this duty, but at their own peril and the peril of others. They, too, are liable to fall into the same circumstances, and to need the same faithful dealing in reference to themselves.

I have said that the duty is difficult and self denying. Doubtless, also, it may be somewhat modified by circumstances. The knowledge that one has undertaken it in a given case, may sometimes excuse another in waiting a while for the result. Still he must watch, and be ready to act as the case may require. He has sworn to be faithful; and he may not go back. He has sworn in the presence of his brethren. To the Lord he has sworn. The oath has been often repeated, and it is indelibly recorded in heaven.

Do your readers ask, Mr. Editor, how this species of plain dealing can promote unanimity among the brethren? That will appear in the sequel. In the mean time let them "bestir themselves."

Your's, &c. HUR.

For the Western Recorder.

THE PRESENT STATE OF THE CHURCHES IN ONEIDA COUNTY.

MR. EDITOR—The churches in Oneida county have been signally blest by the great Head of the Church. Revivals to a greater or less extent have been experienced in every part of the county. The fame of these revivals has sounded afar. They have been the subject of much conversation at home and abroad; their influence is yet felt, and the glorious fruits are visible in the churches. But the scene is now changed; revival days are past; the Holy Spirit is grieved away; the churches have fallen from their zeal and activity, their spirit of prayer and first love. Our Zion is now covered with a cloud, not of mercy, but of darkness; the palsy of death has seized the energies of the churches; and the enemies of eternal life are rejoicing to see those predictions accomplished, which they uttered in time of revival.

Shall these desolations be perpetuated? Shall the living Redeemer any longer be pierced in the house of his friends? Shall the ungodly continue to sing the song of victory over the church, and treasure up unto themselves wrath against the day of wrath? Under God, it is for the living ministers and members of churches to say whether these things shall remain. The Lord Jesus Christ will hold them responsible for a better state of things. The consciences of Ministers and Elders and private Christians will not cease to rebuke them, until there is a different and a better state of feeling in these churches. The fierce anger of the Lord will not be turned away, until they who minister at the altar, and they who bring their gifts, have prepared the way for the chariot of salvation again to roll triumphantly thro' this county.

What shall be done to effect this, is a question full of interest and responsibility to every soul. In answering this oft repeated inquiry, it is not necessary to broach any thing original or novel. I only wish, through your paper, to convey a few thoughts to the conscience of every clergyman and officer of the church, and every professor of religion in the county, and solemnly request them, in view of coming judgment, to make a *personal application of them*. Before we say what must be done, it is infinitely important to inquire *how* the churches have fallen into their present state. The skilful physician, before he prescribes the remedy, searches into the cause or nature of the disease.

1. Inquire after the cause or causes of the decline of the late revivals.

The first cause which occurs to me is *a spirit of controversy*. This originated in consequence of reports and remarks, which were *made abroad*, respecting these revivals. Whether these reports were *true* or *false*, is nothing to the point, to which I wish you to cast your eye and bring your conscience to bear. Did you not enlist your feelings (if not your pen and tongue) in that controversy? After you have reflected on that subject, have you not retired to your closet, and felt that you could not find God there? Did you not then lose sight of the perishing state of awakened and unawakened sinners? Did you not feel a diminution on every subject of vital moment, or of solemn heart work, and an increase of interest in the subjects of discussion? Did you not secretly or openly justify yourself in this course, when you knew that you was grieving the Spirit of God, by saying or thinking that you could do nothing to check the growing spirit of controversy, but must inevitably float on the tide of public opinion? Have you not done thus, when God has said to you—"Thou shalt not follow a multitude to do evil."

The second cause of the fearful decline, I allude to is, *spiritual pride*. This is one of the most deceitful as well as abominable of all sins. It may be the main spring of action, while the individual, thus moved, is not aware of it. But deceitful as it is, have you not detected it in your heart, and most clearly evinced to others that this serpent was within you? Have you not been conscious of a kind of self-complacency (not to say pride) from the consideration that you have lived in a *great revival of religion*; that you have known something about the *theory* of revivals; that God perhaps has made you (O, man of clay) an instrument of the salvation of sinners; that you receive an orthodox creed, and possess some knowledge of the bible? Have you never felt this same self-complacency in reviewing your religious performances, or in looking back to the time when you thought that you had a spirit of prayer, and God remarkably answered your prayers? In *looking back*, I say; for such ungodly feeling was rooted out of your heart, if you ever possessed a spirit of prayer. What was it but *spiritual pride*, fermenting and breaking out, that produced such a self-complacent state of feeling? Is not this sufficient of itself to grieve away the Holy Spirit from your heart, and from the churches, and to provoke the Most Holy to send his cleaving and everlasting curse upon you and upon the churches?

Another cause of the decline of the glorious work of God in this county, is substituting *occasional* for *frequent visits to the closet*. This fact should be written on the tablet of your heart, as with the point of a diamond. When you were engaged in religion, you could not omit *frequent closet prayer*, without a deep consciousness of guilt. Then your conscience was tender; you were very sensitive to sin. That your neglect of this duty was unknown to man, was a small matter in your view. You were distressed that you had sinned against God. A single omission of this duty threw you into darkness and distress; and you found no peace, until, with tears in your eyes, and fervour in your heart, you confessed this alone before God.

Is it so now? or have you restrained prayer by little and little, until your closet is almost entirely deserted, and your religious sensibilities so blunted, that you continue this base neglect of God, with few sensations of remorse? O, how art thou fallen! Has not the forsaking of your closet been the starting point of all your backsliding and criminal indifference in that cause, to which, with a solemn oath, you have consecrated your life and all your powers? I refer this to the decision of your conscience. Do you not daily live in such a neglect of your closet, that you would be ashamed to have it revealed to the ministry of the church? O, that you might feel the force of the sentiment—"Thou, God, seest me."

Other sins, which have been the subject of remark in the Recorder, demand a serious consideration. If Ministers and Christians should read them again and alone, and pray over them—their own souls and the churches might suffer no injury from the loss of time spent in such solemn transactions.

I designed to say something respecting the present duty of Ministers, Elders and Christians in this county; but must defer it for the present. It is my heart's desire and prayer to God, that he would keep both Ministers and Christians from a cold, calculating and theorising spirit, while reading and reflecting upon these lines.

Sincerely your's, H.

For the Western Recorder.

MR. EDITOR—Amidst my numerous avocations, I occasionally find a few moments for desultory reading. In one of these literary rambles, I happened to meet with the following letter in an old book, from the pen of George Villiers, Duke of Buckingham, who was the richest man, and one of the greatest wits in the court of Charles II.; and yet such were his vices and extravagances, that before he died, he was reduced to the greatest poverty and contempt.* Let the man of pleasure, the profane wit, the thoughtless worldling, the skeptic and infidel, look at a recorded monument reared by a genius of the loftiest order to the honour of the bible. Let them gaze upon a sun of surpassing brilliancy going down into eternal night, and learn the folly of sin—the vanity of all earthly things. Should this communication prove an acceptable new-year's gift, you may consider it a pledge that others will follow.

The letter is addressed to the celebrated Dr. Barrow, of whom the nobleman entertained the highest opinion on his death-bed. Z. N.

DEAR DOCTOR—I always looked upon you as a man of true virtue; and know you to be a person of sound judgment. For, however I may act in opposition to the principles of religion, or the dictates of reason, I can honestly assure you, I had always the highest veneration for both. The world and I may shake hands; for I dare affirm we are heartily tired of each other. O, what a prodigal have I been of the most valuable of all possessions, time! I have squandered it away, with a persuasion it was lasting; and now, when a few days would be worth a hecatomb of worlds, I cannot flatter myself with a prospect of half a dozen hours. How despicable is that man who never prays to God, but in time of his distress! In what manner can he supplicate that omnipotent Being in his affliction, with reverence, whom in the tide of his prosperity, he never remembered but with dread? Do not brand me with infidelity, when I tell you I am almost ashamed to offer up my petitions to the throne of grace; or of imploring that divine mercy in the next world, which I have so scandalously abused in this. Shall ingratitude to man be looked on as the blackest of crimes, and not ingratitude to God? Shall an insult offered to the king be looked on in the most offensive light; and yet no notice taken, when the King of Kings is treated with indignity and disrespect? The companions of my former libertinism would scarce believe their eyes, were you to show them this epistle. They would laugh at me as a dreaming enthusiast, or pity me as a timorous wretch, who was shocked at the appearance of futurity. They are more entitled to my pity than my resentment. A future state may well strike terror into any man who has not acted well in this life; and he must have an uncommon share of courage indeed, who does not shrink at the presence of his God. You see the apprehensions of death will soon bring the most profligate to a proper use of their understanding. I am haunted by remorse, despised by my acquaintance, and, I fear, forsaken by my God. There is nothing so dangerous as extraordinary abilities. I cannot be accused of vanity now, by being sensible that I was once possessed of uncommon qualifications; as I sincerely regret that I ever was blest with any at all. My rank in life still made these accomplishments more conspicuous; and fascinated with the general applause which they procured, I never considered about the proper means by which they should be displayed. Hence, to purchase a smile from a blockhead whom I despised, I have frequently treated the virtuous with disrespect; and sported with the holy name of heaven, to obtain a laugh from a parcel of fools, who were entitled to nothing but my contempt. Men of wit look on themselves as discharged from the duties of religion; and confine the doctrines of the gospel to people of meaner understandings; and look on that man to be of a narrow genius who studies to be good. What a pity that the holy writings are not made the criterion of true judgment!

Favour me with a visit as soon as possible. Writing to you gives me some ease. I am of opinion this is the last visit I shall ever solicit from you. My distemper is powerful. Come and pray for the departing spirit of the unhappy BUCKINGHAM.

For the Western Recorder.

MR. EDITOR—The following extract of a letter was not originally designed for publication; but if you think it worthy of a place in your paper, it is at your service. N.

DEAR SIR—Will you excuse the intrusion of a few lines, on a subject of the deepest interest to you, from one, who, though almost a stranger, is yet actuated by the most sincere and anxious concern for your welfare. I mean not to reproach you, friend S. but I would talk to you in the character of a friend and plainly. I would reach out to you the hand of a brother, and if possible I would rescue you from that vortex towards which I fear you are rapidly hastening. Bear with me; appreciate justly my motives, and remember that even the "wounds of a friend are faithful." My heart bleeds, when I behold one in the bloom of youth, with talents natural and acquired which would fit him to shine in the highest circles in society—to be an ornament to almost any station or rank in life, voluntarily throwing himself within the ruthless grasp of the demon of intemperance. Surely, friend S. you do not think that you can sport with that monster with impunity. Oh, no! You have seen the thousands whom he is devouring at a meal; you know what a fearful spell he casts over the minds and the better judgment of the infatuated victims around whom he is casting his fatal toils. Oh, beware! beware! Are you willing that your own name should go to swell the catalogue of those lost wretches, whom this demon is gathering for his banquet? Are you, can you be willing that your morning sun, which might be the dawn of an immortal day, should be overcast, ere it reaches its meridian, and finally sink in endless night? No. All the nobler and better feelings of your nature answer—No. Then make a manly effort, and burst those degrading, destroying chains. Say not it is out of your power. It is not so. Do you say that you have gone so far already, that you cannot retrieve the character you have lost? That you have gone already to a fearful length, is certain. Still it is in your power to retrace your steps. By a speedy reformation, your character may be retrieved. Society would welcome to her bosom the reformed, returning penitent; and you may yet be an ornament and a blessing to the world. But if you listen not now to the warning voice, I hesitate not to say that you are lost! And if lost here, you are lost forever! The path that you are treading, leads down to the dark chambers of death. At every step as you advance, your career will be more swift, and impetuous, and horrible. The light of heaven will glimmer feebler and fainter around you, until, ere you are aware, you will find yourself enveloped in the blackness of darkness forever. * * * * *

RAIMOND.

EXTRACT.—The declarations of scripture concerning the guilt of sin and the condemnation of sinners, may be assented to; but are fully and efficaciously believed by few. Hence faintness of endeavour to snatch others out of the fire, cold prayer, speaking, preaching, and writing, without real pity and heartfelt concern.

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* "This nobleman," says a learned writer, "was a gay, capricious person, of some wit, and great vivacity. He was the minister of riot, and counsellor of infamous practices; the slave of intemperance; a pretended atheist; without honour or principle, economy or discretion."

From the New-York Observer.

PRAYER OF FAITH.

"And whatsoever ye shall ask in my name, that will I do; that the Father may be glorified in the Son."—*John xiv, 13.*

This and similar passages are promises so extensive and positive, that some divines of the present day confine them to the age and faith of miracles. Others quote them to support what are by many considered dangerous notions in regard to the prayer of faith. They believe that even now, if a Christian ask any thing *in the name of Christ, that very thing* will be granted. I am of the latter opinion. But what is it to ask in the name of Christ? That thousands of petitions are put up verbally in his name, and not answered, is unquestionable. *To ask in his name*, requires, as I think, the following feelings.

1. Confidence in his power as God. His name is the everlasting Father, the mighty God; and consequently, every just idea of it includes the idea of divinity.

2. An ardent desire for the blessing sought; for it would be mockery to call upon the majesty of heaven for what is not wanted, or is considered a thing of little consequence.

3. The blessing must be asked not only for Christ's sake, as coming through him, but for his sake, in the sense of "for his benefit;" i. e. the advancement of his glory and kingdom must be the object. The expression "in my name," is used in the 26th verse; and there obviously means not only through Christ, but for his interest. The prayer of faith must have the same things in view.

4. As the blessing is not asked for any selfish end, there will be felt an unfeigned and entire submission. The feeling will not be, "Give it, Lord," in an imperative way; but it will be cordially submitted, as to one who knows better than the supplicant what is best.

5. Where the above mentioned feelings really exist, there will be the utmost confidence that the identical blessing will be granted. No such prayer was ever made without the powerful influences of the Spirit upon the heart. Those influences would only be exerted where it was the will of God to grant the blessing. The belief of receiving the blessing would not be in view of the feeling exercised, but an impression produced by the Spirit upon the mind.

It may be objected, that such a belief in regard to prayer, will lead to the wildest enthusiasm. But is it incredible that a man's belief should be under the influence of the Holy Spirit? May he not produce in the mind a firm belief of a truth otherwise doubtful. And let us look at facts. In Clark's lives of eminent English divines are many well attested cases, where a firm belief that the blessing would be granted, was produced and followed by the blessing. Others, where the blessing was said by the suppliant to be denied, and the event corresponded to the expectation. Instances have not been wanting among private Christians in our own day. The mother of the missionary Mills, is not the only one who can attest the truth of such an observation.

The real Christian is in no danger from believing this notion of the prayer of faith; for no one who understands it from experience, will mistake any thing else for it. The exercises are of so distinct and peculiar a kind, that there is no room for a mistake. They resemble in many respects the feelings of a sinner, who in submitting to God, is filled with joy so sweet and seemingly divine, that he never afterwards mistakes mere natural feeling for a similar exercise. And now, how shall the passage at the head of this article be saved from entire rejection, but by views like the above? To say that the promise is not to us, is depriving the believer of a treasure worth more than volumes of metaphysical sermons, that bring all to the test of human reason, under the disguise of a sincere belief in the scriptures. There may be acceptable prayer which falls short of producing a firm belief, for there are many degrees of faith; but that we are in every instance *required* to exercise the feelings specified above under the first four heads, will not be questioned. And in proportion as they become strong and sensible, will be the faith for the blessing. No view of prayer can humble us more; and ere this be rejected by any Christian, the words of our Saviour may well be examined with prayer, lest a glorious promise should be rejected.

C. S. A.

INTELLIGENCE.

From the Missionary Herald for January.

SANDWICH ISLANDS.

GENERAL LETTER OF THE MISSION.

On Sabbath, April 27th, just five years from the arrival of the first reinforcement, the sixteen members of the second reinforcement, and the four native youths who accompanied them, became members of the Sandwich island church, by publicly subscribing its constitution. The church now consists of about eighty members; that is, thirty-two Americans, and fifty natives, scattered through the islands, at the different stations.

A large proportion of the whole now sat down joyfully together at the Lord's table, to celebrate the dying love of Him who purchased the heathen with his own precious blood, and to renew our covenant to devote ourselves to his service, in bringing to his house and to his kingdom, the sons and daughters whom he has redeemed.

Never, perhaps, since the divine commission of our Saviour, *Go ye into all the world, and preach the gospel to every creature*, was given to his followers, have missionaries reached the scene of their labours more opportunely, or entered on their work under circumstances more auspicious.

Six large congregations, including at least 12,000 souls, are ready to receive their regular ministrations; four hundred and forty native school teachers, incompetent indeed, are expecting to be taught by them more perfectly the way of Christ; the same number of schools, estimated at 26,000 pupils, are waiting for the instructions which the missionaries are expected to give, and a population of 100,000, yet unorganised, waiting for the means of competent instruction in the rudiments of learning, and the doctrines and duties of the gospel; while the little band already in the field, and ready to faint under accumulating labours, were anxiously looking for aid to urge forward the system of means just coming into operation, for enlightening the people, for translating and publishing the bible, and daily proclaiming its doctrines.

TRANSLATIONS.

The translation of Matthew, Mark, and John, have been forwarded to you for publication. Luke is in the press here, one third being worked off. Much remains to complete the translation, and get it through the press. For pushing forward the work of translating the scriptures, and preparing materials for immediate publication, the following assignments were made for the ensuing year: To Mr. Bingham, the last sheet of the Hymns, Luke, a Catechism of Scripture History, and Psalms sufficient for two forms, or 24 duodecimo pages; to Mr. Bishop, the first epistle to the Corinthians, half of the epistle to the Romans, and one third of a historical tract from Genesis; to Mr. Ely, Galatians, Ephesians, Philippians, first and second of Thessalonians, and one-third of the tract from Genesis; to Mr. Richards, the Acts of the Apostles, and a historical tract from Exodus; to Mr. Thurston, 2d Corinthians, half of Romans, and one third of the tract from Genesis; and to Mr. Whitney, half of Luke, 1st and 2d Timothy, Titus and Philemon.*

* These translations are to be revised by committees. *Ed. Her.*

Chinese School.—Leangafa, and another Chinese convert, recently baptised, are about to open a charity school under christian auspices, to communicate to the poor the elements of letters, and some christian instruction—in a village about 80 or 100 miles from Canton.

Tracts in Russia.—In one parish, where amid the forms of a corrupted church, the name of Christ was scarcely known, Rev. Drs. Henderson and Paterson, among the desolations of the north of Europe, caused *four hundred copies of the "Great Question Answered,"* written by the excellent Andrew Fuller, to be distributed. The consequence was, that that "Great Question, *What must I do to be saved?*" was asked by multitudes. Their preacher became alarmed. They began to assemble in a large barn, for prayer and the sincere worship of God; and the issue was the *conversion of the parish*, pastor, and people, to the vitality of evangelical religion.

Practical acknowledgment of an Obligation. A writer in the Vermont Chronicle says, "The freedom and power of the press in a community like ours, is a price put into our hands, a price of inestimable value, not only to get wisdom, but to impart it to others, and to all. We are under sacred obligations, then, obligations of which we cannot divest ourselves, to *use* that power, and to *use it* WELL."

Others have thought just so. What then is there so unusual in this case, it may be asked? Let him answer for himself.

"I will simply state to you, Sir, what that application has been, and, if you think it will serve any useful purpose, you may publish it with the above remarks, and a hint to others in your own name to go and do likewise. I drew up a few days ago a subscription for the Chronicle, and in my walks about town, and occasional calls among my neighbours, presented it to those, whose signatures I could hope to obtain. As the result of it, although I have scarcely gone out of my way, or spent an hour expressly for this object, I send you the names of 16 subscribers, and hope soon to send you a number more."—*N. Y. Obs.*

Donations.—A writer in the Philadelphian, "although he is not an admirer of royalty," is encouraged by the following fact which he relates. Last spring, articles of the greatest variety, made in the capital cities of Prussia, Saxoney, and other part of Germany, were sold in Baltimore to the amount of more than $900, all of which were made by the hands of pious females of the first circles of Germany, not even excepting the ladies of the court, and forwarded to America for the benefit of the Lutheran Theological Seminary at Gettysburg, Pa.

Suffolk Conference Resolutions.—The following resolutions were passed at the late meeting of the Suffolk Conference of Churches:—

1. That special efforts be made by the pastors and delegates to induce the members of the congregations, and especially of the churches, to spend a portion of each day in reading the scriptures, and in prayer for their own salvation and that of others.

2. That special efforts be made to induce all heads of families daily to worship God in them, and to have all the members of the family present at such times.

3. That we view the practice of members of the churches visiting each other in committees and other ways with special interest, and hope that it will be practised in all the churches, and attended, as far as practicable, in the families of the congregations.

Episcopal Church.—The number of ministers in the episcopal church in the United States, is 503, viz: in Maine 5, New-Hampshire 8, Massachusetts 29, Vermont 7, Rhode Island 7, Connecticut 56, New-York 122, New-Jersey 16, Pennsylvania 70, Delaware 6, Maryland 55, Virginia 47, North-Carolina 10, South-Carolina 35, Georgia 3, Ohio 14, Mississippi 5, Kentucky 3, Tennessee 2, Louisiana 2, Missouri, &c. 6.

There are thirteen dioceses, and ten Bishops, and one vacancy in the diocese of Maryland. The Right Rev. and venerable William White, D. D. of Pennsylvania, is President of the House of Bishops, and was consecrated Feb. 4, 1787, in England, by the archbishop of Canterbury. Nearly one hundred candidates are about to be admitted to holy orders. Besides the numerous missionaries employed in the United States, the American episcopal church has recently sent one missionary to Africa, and one to Greece.

Hibernian Society.—The London Hibernian Society has in the last *six months* opened *seventy* additional schools in Ireland, and sent forth several additional scripture readers.

School Education.—Petitions are in circulation for signatures among our citizens, praying the corporation to impose an annual tax of *half a mill on a dollar*, upon the amount of property assessed in the city, for the support of *free and common schools*. We are happy to learn, that the object meets with very general approbation. It is of vital importance to the best interests of society.—*N. Y. Obs.*

Home Missions.—The Treasurer of the American Home Missionary Society, acknowledges the receipt of $1926,37, during the month ending Dec. 15th. The agent of the same Society in the western part of New-York, received $335,42, previously to Nov. 20th.

The National Preacher, for December, contains a Sermon on 2d Corinthians, viii. 9, by Rev. Richard S. Storrs, of Braintree, Mass. entitled, *Christian and ministerial Self-denial and Faithfulness urged from the Example of Christ* Also, a Sermon by George A. Baxter, D. D. President of Washington College, Va. *on the Responsibilities of the Ministry and Church*, from 1st Timothy, iii. 15. The subjects are not less seasonable and important, than that of the last number.

A good Suggestion.—The civil authority, with the other officers of peace and good order in all the towns in Connecticut, will be convened in a few days for the transaction of business designated by law. A correspondent proposes, in the Litchfield County Post, that no spirituous liquors shall be used by them on the occasion.

Death by Lightning.—At Brussels, in Piedmont, during vespers in the catholic chapel, the building was struck by lightning, and four priests and two seculars were killed.

Ordination.—On Wednesday, the 7th inst. Rev. Mr. Henry A. Raymond, was ordained and installed pastor over the united congregations of Sharon, Patten and Cobleskill, attached to the Reformed Protestant Dutch Church, by the Classis of Schoharie.

We understand Rev. Henry Anthon, of this village, has been elected rector of St. Stephen's church, in New-York, made vacant by the decease of the late Dr. Feltus.—*Utica Intel.*

REVIVALS.

The scene described in the following article, is by no means a novel one. Deeply affecting as it must have been, and much as we may now delight to dwell upon it, let us remember, to the everlasting honour of the Redeemer, that it is but one among the ten thousand instances where he verifies the promise—"While they are yet speaking, I will hear."

From the New-York Observer.

A REVIVAL SCENE.

W———, December 23, 1828.

DEAR SIR—One of those animating spiritual scenes which are peculiar to revivals, occurred in my congregation last night, and as it has formed a reminiscence in my heart which can never be obliterated, I beg leave to attempt a sketch of it. It was the evening of the inquiring meeting. Upwards of twenty persons attended it, exercised with various degrees of feeling. At the same hour Christians assembled to pray. There were two or three persons who evidently laboured to suppress their struggling emotions, which, however, would occasionally break forth on the stillness of the meeting. After the usual conversations and advice, accompanied, as I believe, by the blessing of the Spirit, the meeting was dismissed.

You will understand of what it was an indication, when I tell you that they all moved slowly and reluctantly from the room, while some (of whom were the persons above mentioned) *could not* go with the mountain load of guilt and distress that then pressed upon them. There remained seven. M—— stepped up to me, and in a tone of voice that sunk into my soul, "Oh, my dear pastor, do pray for me—do help me," she cried, "What shall I do?" repeating her entreaties and exclamations in such a manner as overwhelmed me with a sense of my utter powerlessness. "Help you I cannot, but I will pray for you," I replied; "let us pray." All knelt. If ever there was deep prostration of soul before God, I believe it was at that hour, in that place, among those convicted and weeping sinners. When I had finished my prayer, I arose, but not they. Oh, no! Had they been rooted in that position, they could not have more firmly clung to the dust. I sent for two of the brethren, themselves monuments of the mercy of God. In the mean time, Mrs. —— had begun to plead for mercy, with all the agitation, earnestness, fear and energy, which so strangely mingle in the soul of one who is deeply and awfully awakened; and when the language of supplication seemed exhausted, would cease, only to be followed by another of these pleading sinners, with a prayer that came from the very depths of the soul.—"You must submit to the terms of mercy—to the righteousness of God;" they were told. "Long has he called you; long have you resisted. Now perhaps he is striving with you for the last time." This increased their pain, but they seemed determined not to rise until they obtained mercy.

The brethren had now come. We all knelt once more, and each brother *prayed*. Yes, I believe each brother *prayed*. We rose, but still, not the burdened, distressed sinners. They clung to the cross, as did the ancient refugee to the horns of the altar, but did not yet reach the Saviour who bled and died upon it. The brethren advised, exhorted, entreated them to receive mercy. We would have saved them if we could, but that is the uncreated prerogative of the *Spirit of God*. "Brethren," said I, "let us leave our friends to make their peace with God, and retire and pray." We went into a private chamber, fell on our knees, and, to the glory of God I speak it, if ever the Spirit fell on us, to assist our weakness and to help us to pray, it was then. As we continued in prayer, a friend who had remained with the anxious, could not refrain from coming to tell us that Mrs. —— had burst her chains, and was full of hope and joy! We thanked God—we thanked the Saviour, and we prayed for a continuance of the work. While yet praying, the messenger came again and astonished us with the news, that another, M——, was praising God for her deliverance! To describe our feelings at that moment, would be as impossible as it would be to have created them. We were overwhelmed; we wept; we prayed; we praised; we were oppressed with joy; we could but speak in broken supplications. But still we went on to beseech God for another soul; and—I will not say to our amazement, for nothing now could surprise us—but to our unutterable joy, the news was again whispered in our ears, that another soul was rejoicing in Christ! This was glorious! Again we blessed and praised God, and when at length we returned to the room, how changed the scene! The happy ones almost leaped for joy. Their faith appeared strong and decisive. Their love was overflowing. Their power—they thought they could convert their friends. They attempted this with great ardour and confidence. There were three still prostrate on their knees. The pangs of their conviction sharpened still more at the sound of the voice of the rejoicing ones, and the darkness of their souls rendered deeper and stronger by that contrast of light and joy, that shone around them. The young converts threw their arms around the necks of their friends, and begged and besought them to love Jesus, by every expression of earnestness and endearment, which it was possible to use. It was the touching eloquence of nature—yes, of *renewing* nature. One ventured, though with tremulous faith, to cast her soul on Christ. But, as if God, in the midst of his sublimest wonders, would impress us with his sovereignty, and our unworthiness and helplessness, there remained two that went away with heavy hearts. From three to four hours were spent by the brethren in unceasing prayer to God that evening. It was not so much the *time spent*, as the spirit of grace and supplication, the irrepressible breathings, the ceaseless pantings of their souls after the Spirit of God; as if none but his holy atmosphere could be respired during that consecrated season; which brought down the memorable blessing. How true it is, that when God has a great and striking work to do, he *pours*—not distils—but *pours* his Spirit on his people. Our brethren had met to pray for sinners, but without even expecting such a shower of mercy. "If ye seek Him, he will be found of you," is a positive promise of *some* good; but there is no telling when he, whose bounty is as boundless as his nature, will surprise his praying people with a flood of spiritual blessings. Do exhort Christians to meet oftener and pray more.

There have been recently a number of *strongly* marked cases of conversion among us. The husband of Mrs. ——, above mentioned, actually agonised in prayer for his soul from seven o'clock in the evening to the time of his deliverance, which was the dawn of the next morning. It was through the instrumentality of that very strong sympathy which arises from conjugal affection, that she, a little while since utterly thoughtless on the subject, was awakened. This is a noble, efficient principle of the human breast; and instead of furnishing an objection against, forms a powerful argument as well as instrument for the revival cause, as might be easily proved. It is never objected to as a source of pleasure in the intercourse of social life. Why should it be excluded from bearing a part in the higher joys of religion? In that ecstacy of praise with which the seraphim exalt God, (Isa. vi, 3), they cried *one to another*, "Holy, holy, holy is the Lord of hosts;" and to the highest spiritual affections (those of heaven) no doubt holy sympathy largely contributes. Aquila might have been instrumental of converting Priscilla, or the converse.

At a meeting last week, a person sobbed aloud from anguish of spirit, who about two o'clock that night, obtained a clear and joyful deliverance.

These things, sir, are real subjects of gratitude andpraise; for they are not embellishments of sense, but matters of fact, which we have seen with our own eyes. Oh may we be deficient in neither.

Your's, &c. J. N. D.

Warren, Herkimer Co.—We learn verbally, by a gentleman residing in Warren, that a revival which commenced there about the middle of November, is going onward in a still, quiet and powerful manner. Christians are awake to a spirit of prayer.

Thomaston, Me.—For many months previous to the *Lincoln County Conference* in this place, which occurred in Sept. 1827, it was a season of alarming stupidity and declension in the church, and of course sinners were entirely careless, unconcerned, and unawakened; the wise and the foolish were slumbering together; a heavy cloud appeared to be gathering over the church, of awful and portentous aspect, and but here and there an individual was to be found who trembled for the ark of God. The services of that meeting were extremely solemn and affecting to Christians, and some individuals of the church were much aroused from their lukewarmness. The next week after, the new house of worship, which had been two years preparing, was completed and dedicated. We have abundant reason for believing that the Holy Spirit did enter the sanctuary, for from that period we had occasion to notice the droppings of divine grace. On the day of the dedication, a member of the church mentioned to the writer of this article, that a certain individual was under deep distress of soul. On the first sabbath that divine worship was attended in the new meeting-house, which was on the 7th October, an individual who had been previously anxious, received comfort to her soul in the first prayer which was offered. Thus early did Jehovah appear to bless the means of his own appointment, in the temple recently erected to the honour of his name.

The first Sabbath in December, two persons were received into the church. The season was blest in the awakening of others. But it was not till the beginning of January, 1828, that we tremblingly ventured to remark, that a revival of religion had commenced. We then began to look one upon another and to say, is not God among us, by the influence of his Spirit? The work from that time progressed, and increased in power till May or June following, and not a week passed without bringing many trophies of victorious grace, to the feet of Immanuel; and it may indeed be said to have been eminently a work of God; the Spirit operating powerfully yet silently upon the hearts and consciences of men, and warning them in a still small voice to flee from the wrath to come. Of the means which were instrumental in advancing the cause of the Redeemer, two weekly meetings appeared to be particularly [illegible] viz. one on Tuesday evening, established by a male member of the church at his house, in December last, with a determination to continue it, till a revival came; and the other a Saturday evening prayer meeting, which was instituted during a previous effusion of the Holy Spirit upon this place, six or eight years ago, and which has always been kept up from that time to the present, through all the coldness, stupidity and darkness which has prevailed in the church; and for two or three years previous to the revival, there would seldom be more than five or six, who appeared desirous of turning aside to mourn over the desolations of Zion. But when the work of God commenced, a large hall was necessary to contain the numbers which assembled on those occasions; an inquiry meeting was established and attended by great numbers, which was likewise owned of the Lord, in the conversion of sinners. On the first sabbath in April, twenty five were received into the church as the first fruits of the revival, and from time to time others have come forward to unite themselves with the people of God, making in all upwards of seventy, who have publicly declared themselves on the Lord's side. There are also several more, of whom we entertain hope, who have not as yet confessed Christ before men. The revival continued to progress till the latter part of July last, since which it has seemed gradually to decline. The baptist and methodist churches in this place have shared richly in the recent glorious effusions of the Holy Spirit.—*Chr. Mir.*

Paris and Woodstock, Me.—Zion's Advocate contains a notice of a revival in these towns, in a neighbourhood around Washburn's mills. The first hopeful appearance was observed last spring; but the work did not advance much till last spring; but the work did not advance much till the first week in October. Before the close of December, 23 persons indulged hopes, and a general seriousness in meetings was discovered.

WESTERN RECORDER.

UTICA: *JANUARY* 20, 1829.

The following review of Vol. V, of the Recorder, was not prepared in season for the first number of the present volume; and it was necessarily excluded from the second number by the Governor's message:—

THE PAST YEAR.

The past year is less remarkable for distinguished events, than for a multiplicity of minor ones, which, taken together, give demonstration of the increasing progress of the Redeemer's kingdom. A mere sketch is all that can here be attempted.

The unhappy discussions which had grown out of the late revivals in this and the New-England states, and which for a time had produced divisions among ministers and brethren, were terminated early in the year, by mutual agreement, at Philadelphia. The measure appears to have been salutary; and undoubtedly it was dictated equally by good sense and good feeling. If revivals have been less frequent than formerly, in the vicinity of these discussions, we are still happy to find that they have been more abundant in other portions of the country.

Georgia, Kentucky, Ohio and Maine, have been peculiarly favoured; and the good work is still in progress. All of the New-England states, New-York, and some portions of New-Jersey and Pennsylvania, have presented precious instances of reviving mercy. The work has also made its way, to some extent, in many of the principal cities of the Union. In Boston, during the month of February, it had not diminished in power; and though it has since declined, there are supposed to remain, as the fruits of it, between one thousand and fifteen hundred converts. In Milledgeville, Ga. some of the members of the Legislature participated in the work. In Philadelphia, several churches have been revived: Mr. Patterson's in a very special manner. Mr. Helffenstein's, by the latest accounts, was specially favoured. One of the churches in Wilmington, Delaware; one in New-York city; one in Trenton, New-Jersey; one in New-Haven, Conn.; and one in the city of Washington, have been revived. In Lexington, Kentucky, and Cincinnati, Ohio, the Lord has triumphed gloriously, and multitudes of his proud enemies have bowed before him.

Besides these more special displays, gentler visitations have here and there been witnessed in individual churches, throughout the whole land of our inheritance. The hand of the Lord has been seen, also, in colleges, academies, bible classes, sabbath schools, prisons and vessels at sea. Instances of the latter class, that have been reported, are not numerous; yet they are examples which call for lively gratitude.

Manufactories have been blessed the past year, to an unprecedented extent—especially some in the state of Rhode-Island, and in Cooperstown, Otsego county, N. Y. Others have been visited; and it now appears that establishments of this nature, which were once considered as the fruitful nurseries of vice and impiety, may be rendered the means of salvation to multitudes of perishing souls.

Revivals have also presented some variety in their appearance. The still small voice, the gentle ingathering, the strong excitement, and the sudden outpourings, have all been recorded. The latter have been the most prevalent in Ohio, Kentucky and Georgia. In New-Hampshire and Maine, as one expresses it—the late Rev. Henry Smith, of Camden—"the churches have been gradually emerging from a long period of darkness." The western portions of the state of New-York have been unusually favoured, especially the counties of Monroe and Wayne. Nor has Oneida been entirely forsaken, or even now left without a witness that God is waiting to be gracious.

On the whole, it is believed that the number of revivals in our own country has been unusually great. The aggregate amount of conversions will be known only in eternity.

It is also a pleasing fact, that the subject of revivals is now undergoing an examination in England; and that many clergymen, who are distinguished for piety and information, are inquiring in earnest, how Europe may be brought to participate in the blessing.

If we inquire for the fruits of revivals, it will be found that many which are precious, still remain. Among others, we would advert to the general increase of benevolent operations.

Sabbath schools, with their missionaries, agents and depositories, have moved regularly onward. Bible-class institutions have been organised into a general Bible-Class Society. Bibles have been distributed in increasing numbers. Not far from 6,000.000 of the population of our country, as would appear from resolutions to this effect, are to be furnished with an entire supply. The work is going forward with as much rapidity as the thirty or forty presses of the American Bible Society can furnish copies for distribution. New fields of effort, in our own and in foreign countries, are continually opening; and it is to be hoped that the operations will receive a corresponding extension.

Nearly the same view may be taken of the American Tract Society. The valley of the Mississippi, with its teeming millions—South-America, Greece, Asia Minor, Ceylon &c. are beginning to participate in its beneficence; and numerous and extensive depositories have been established among the christian population of our own happy country. As a single example, it has been resolved by the Branch Society of Philadelphia, to establish within two years, an auxiliary in every township in the states of Pennsylvania and Delaware.

The Home Missionary Society has been gradually extending its aid over a wider field; and the Lord has added his richest blessings. The single circumstance that the western districts of this state employ not less than one hundred missionaries, may give some idea of the importance of this branch of effort. Still the want of ministers [see "Facts," No. 46] is felt as a great impediment to the Society's operations. This circumstance, among others, has given a new impulse to the American Education Society. Dr. Spring's society in New York, for instance, have engaged to support annually thirty beneficiaries: Mr. Cox's have made the same engagement; and another society in the city have pledged their annual support to one-third of this number. Were these bright examples duly appreciated by other societies, the want of ministers would soon be supplied. Our own section of country is doing something for this cause. It must not be forgotten, that the Western Education Society, which has recently enlarged its boundaries, has resolved to receive all her pious young men for the ministry, who may be deemed suitable recipients of this branch of charity. Nor is it unworthy of grateful remembrance, that the Oneida Seminary of Science and Industry,* which is yet struggling in its infancy, has become a pattern for the establishment of similar institutions in various parts of the country, which promise in due time to send forth into the field, self-denying, faithful, devoted and healthy ministers. No less than five of these seminaries are now in contemplation.

The cause of temperance has made progress beyond the most sanguine expectations. Branch societies have been multiplied, and publications disseminated. Examples have been continually accumulating among every class of citizens, rich and poor, in favour of entire abstinence. Legislatures, courts of justice, military parades, medical societies, manufacturing, mercantile, and agricultural establishments, town-meetings, raisings, &c have furnished continual examples in favour of the cause.

Efforts in behalf of the sanctification of the Sabbath, which commenced so recently in the western districts of our own state, have received, during the past year, an impulse which will tell powerfully upon the future destiny of our country. It was not to be expected, that in movements which were at once so rapid and so powerful, every thing would be conceived and executed in the most perfect manner. Mistakes and indiscretions, however, will be corrected by future experience. The establishment of six-day lines of transportation and conveyance; the formation of a "General Union," with its auxiliaries; the issuing of an excellent circular address; the resolutions of church judicatories; and the countless discussions which have been called forth by the existing excitement; are to be regarded as tokens of no doubtful character. The cause is evidently of the Lord, and he will prosper it, in defiance of adversaries. See documents and communications relative to this subject, in Nos. 6, 8, 9, 10, 11, 12, 15, 16, 19, 21, 23, 24, 25, 34, 35, 43.

These are some of the cheering aspects which our own country has been furnishing the past year; yet in how small a portion of the churches have they been witnessed! The great majority, as to numbers, it is to be feared, are still cold and inactive. It is easy to imagine, while dwelling upon the great movements of the day, that the period of millennial glory is even now at hand. But alas! the powers of darkness are not so readily foiled. They, too, have moved onward in the combat, under the influence of a new and vigorous impulse. In some instances, the household of faith has been divided against itself; in others, unholy alliances have been forming. Infidelity on the one hand, secretly insinuating itself, has extended its deadly influence under the christian name. On the other, it has thrown aside its mask, and rushed furiously onward to open combat. Arminianism, in its various forms, practical antinomianism, high episcopacy, Romanism, universalism, deism and atheism, have all been mustering; and in many instances, the political press, infidel tract societies, and periodical publications, have proved powerful auxiliaries to the cause of the prince of darkness. Yet the arm of the Lord is not shortened. He can cause the wrath of wicked men and devils to praise him. The remainder he will restrain.

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* Oneida Academy.

If we take a review of foreign missions, the past year will furnish matter both for encouragement and regret.

The Burman mission has not yet recovered from the shock produced by the late destructive war. The Ceylon mission has witnessed a gradual ingathering of souls,[†] and an extension of the schools. See No. 23.

The Palestine mission, after many severe perils, has suffered a temporary abandonment. The sufferings of Asaad Shidiak—see Nos. 19, 20, 21—have at length been mitigated. The missionaries have been exposed to repeated outrages, and in one instance were fired upon by their adversaries. At length the result of the battle of Navarino, among other things, rendered their longer stay unsafe. Doubtless the way will ere long be opened for their return.

The cause of the Jews labours under some impediments. See No. 49. Still there is much inquiry among them, and their prejudices appear to be gradually wearing away.

New conquests have been made among the Society Islands. The mission at New-Zealand has been reinstated. South-Africa has had some losses and some accessions of labourers. Several missionaries from Switzerland have gone to Liberia. Nor will it be forgotten, that the contemplated return of the African Prince, after forty years slavery in our own *free* country, promises, in the ordinary course of events, much good to the inhabitants of the interior of that continent.

The safe arrival of two missionary reinforcements, the one at Bombay and the other at the Sandwich Islands, has occasioned much joy and gratitude among the churches. The one for Bombay had long been needed, to supply the vacancies occasioned by death. That for the Sandwich Islands was called for by the great prosperity of the previous efforts among the natives. The cause at these islands has been impeded by a third outrage, but encouraged by the visitations of reviving mercy at several of the stations.

The aborigines of our own country have not been forgotten of God. More or less of the divine influences have been felt among the Cherokees, Choctaws, Chickasaws and Senecas. The station at Mackinaw has been visited, and a new station established by Mr. Miner at Green-Bay, has already begun to witness the conversion of souls. Our own national legislature, on the other hand, have before them the unfortunate project of removing all the Indian tribes into the vast wilderness beyond the Rocky mountains. Let prayer be offered by the churches in their behalf.

A few insulated facts remain to be noticed under the religious department.

Ireland is rapidly emerging from the darkness of papal superstition. Evangelical religion has been making some progress the year past, in France, in Germany, and in Prussia. In Russia, the Bible Society has been re-established by permission of the Emperor. Mr. King is now in Greece, and two other missionaries, from the United States, are on their way thither. The American Board are about to establish a new mission on the north-west coast. The General Assembly of the Presbyterian Church have instituted a new board of missions; and the church judicatories of this country, generally, have given the year past increasing testimony in favour of the religious operations of the day.

The political events of the past year may be comprised in a brief notice. The peace of Europe, which, with the exception of the civil commotions in Spain and Portugal, and the long and barbarous contest for the recovery of Turkish dominion in Greece, had followed the final dethronement of Napoleon, has been interrupted—in the first instance, by the destruction of the Turkish fleet in the harbour of Navarino; and subsequently by the war which still exists between the Russians and the Turks. The former, in its effects, secured the independence of Greece, and the event was hailed with satisfaction by the friends of that long oppressed nation in both hemispheres. The latter has been waged with all the ferocity which has ever distinguished the wars between those powers. Although in its progress, the Turks have met their invaders with a devoted firmness and bravery, which must have exceeded the expectations of their enemies, as much as it has excited the astonishment of other nations; yet the Russians, better instructed in the art of modern warfare, have not only triumphed in every important battle, but have possessed themselves of one of the keys of the only barrier to their approach to Constantinople; while the other, at the date of our last accounts, was expected soon to share the same fate. In that event, the grand object of the great Catharine's ambition must be finally accomplished, and the capital of the Sultan open its gates to a Russian emperor.

While the progress of this destructive contest is evidently regarded with the utmost anxiety by the other powers of Europe, from an apprehended increase of the dominions of a too formidable rival, the people of this country have, on this account, nothing to fear. In a political point of view, it is of no moment to them, whether the Russian empire shall be hereafter bounded by the Pruth, the Danube, or the Dardanelles. Neither can it affect our commercial relations, unless it be to improve them, by a less restricted intercourse with the conquered country. And surely, as Christians, it must be to us a source of gratification, that the disciples of Mahomet, after maintaining themselves, by conquest, for so many ages, within the frontiers of christendom, should now be compelled to retire to their ancient dominions, and the standard of the cross take the place of the crescent upon the towers and temples of Constantinople.

The expedition of France to the Morea appears to have excited no apprehension in the other powers. Its avowed object was to expel the Turks and Egyptians from that country, and to retain possession of it until the affairs of Greece should be settled. The first has been accomplished; and thus relieved from their oppressors, we may hope that the Greeks will prove themselves worthy of the interest which has been excited in their favour, and of the aid which they have received, by adopting a form of government calculated to insure their prosperity.

Spain, during the past year, has rested more quietly than usual, under her bigoted and despotic monarch. Portugal, during the same period, has received, and as yet submits to an usurper—a despot, too, of "a baser sort," if possible, than his brother of Spain. The other states of Europe have pursued "the even tenor of their way," and have, to all appearance, closed the year as they commenced it.

In reference to the political events of our own country, it is unnecessary to observe, that almost every other consideration has been swallowed up in the violent contest which preceded the presidential election. In this controversy, as individuals, we of course had our preference, although as conductors of a religious journal, it was neither our inclination or our duty to interfere in the question. Whether that preference was well or ill founded, time alone can determine. If the President elect has not had the experience of the present chief magistrate, we can at least hope, that aided by good counsellors, with a disposition to do justice, he may hereafter command the respect and approbation of the whole people. But of late years, parties break and form anew so frequently—should he adopt the policy which he recommended to Mr. Monroe, when the latter was elected President, we think it not improbable, that when he retires from office, his late opponents may be left to pronounce his eulogium.

The general concerns of the Union have been so recently exhibited to the public, in the President's message to Congress, that it is unnecessary to recapitulate the evidences of our national prosperity. The law of the last session, intended to protect and encourage domestic industry, and which met with such determined opposition in the national legislature, has gone into effect, without producing any of the evil consequences predicted on its passage; and as there appears to be no disposition in the present Congress to interfere with any of its provisions, the clamours of its opponents will probably terminate with the protest of the South-Carolina and Georgia legislatures.

In reviewing the events which have occurred in our own state, the death of her greatest benefactor occupies the first place in the public recollection. "The great man of our country, the child of genius, and the favourite of learning, has closed his career of private virtue and public benevolence, and left a blank which no man living can fill." But history will not fail to record the fact, that while the state and nation justly appreciated their loss, and awarded due honours to his memory, the legislature, which followed him to the tomb, from an ill-timed parsimony, or the influence of an unrelenting political hostility, refused to do justice to his bereaved family. His successor is now before the public; but of his qualifications for the office of chief magistrate, time has afforded but little opportunity of forming an opinion.

In the commercial and manufacturing concerns of the state, some embarrassment has been experienced during the year, in consequence of an unusual scarcity of the circulating medium. The failure of an average crop in some of the staple productions of the state, has also been experienced by our agriculturalists; but increased prices have in some measure compensated for the deficiency.

It only remains for us to be thankful, as a state and nation, for the prosperity we have enjoyed, and for the mercies we have received, from the hand of a beneficent Providence.

* * *

Departure of Missionaries.—We should have earlier mentioned the departure of Rev. John Thompson and lady, and Miss Fuller, for the Carmel station among the Cherokees. A few friends, among whom was Mr. Temple, of Malta, held an interesting prayer-meeting with them in New-York, and afterwards accompanied them to the place of embarkation.

* * *

"Vox Peregrinantis" has spoken quite to the purpose to-day, in reference to Hamilton College. We hope the christian public will listen to him, and weigh well what he says.

"H." on the "Present State of the Churches in Oneida County" has made a good beginning, and his remarks will need no comment.

"Hur" is quite in earnest on the subject of offences. What if others were to be equally so? Is there not sufficient occasion?

These articles should not be perused in a thoughtless manner. They have a bearing on some of the most prominent interests of this portion of our American Zion.

* * *

"*Dr. R.*"—*Explanation.*—We regret exceedingly to learn, that some of our distant readers have wholly misapprehended the import of the expression "Dr. R." which appeared in a communication in our columns a short time since, on the subject of revivals, as connected with the "*Auburn* Messenger." The whole matter will be understood, when we merely mention, that the editor of the Auburn "Gospel Messenger" is Dr. Rudd, and that his paper is in the interest of high-toned episcopacy.

* * *

Additional letters have been received from the Sandwich islands, but not of a very recent date. We shall give extracts next week. It appears also from the Missionary Herald, that the missionaries received in some respects improper treatment during their passage.

* * *

Several communications which are still on file shall receive our earliest possible attention.

To our recent Subscribers—we owe an apology for not sending the first number. The truth is, we issued an unusual quantity of this number—sufficient, as we supposed, for every exigency; but they were all disposed of with little ceremony.

For the Western Recorder.

INFLUENCE OF TRACTS.

Mr. Editor—The following cannot fail to recommend itself to every christian and patriot.

A gentleman having business in the western part of this state, overtook on his way thither a company of soldiers. Though he said nothing to them, they grossly insulted him. Still he rode on silently a short distance; and when out of sight, took from his pocket a number of tracts, and scattered them on the road. Soon afterwards he called at a tavern, and at length the soldiers came in, each with a tract in his hand. They all sat down in the bar-room, and commenced reading. One after the other, as he finished a tract, exchanged it with his companion, until all the tracts were read by each one. Before they had finished, many of the faces of these weather beaten soldiers were bathed in tears. When asked by the landlord, where they obtained their books, they replied, that some one must have lost them, as they found them scattered along the road. The gentleman who witnessed this scene afterwards learnt that a number of the soldiers had become hopefully converted. A Friend to Tracts.

* * *

The Premium.—It appears from the following, which is communicated to us for insertion, that the students of Oneida Academy entertain strong scruples against the propriety of the proposed premium. See last week's Recorder:—

Mr. Editor—We noticed in your last, the communication of a "Friend to Science and Industry," offering a premium of twenty dollars, to be given at the close of the year, to that member of our Academy, who, by his knowledge and fidelity, should be adjudged to have been most useful to the institution.

We beg leave, through the medium of your paper, to make a respectful tender of our thanks to the unknown individual, for the kindness, which, we doubt not, prompted his offer; and at the same time to enter our solemn protest against the principle upon which it is based. True, "silver and gold we have none;" but we would be excited to the discharge of duty, by motives holier than their excitements. We believe that appeals to an unholy principle, by holding out the beckonings of honour to ambition, have not the sanction of "Thus saith the Lord." That so great a calamity may never befal our beloved institution, as the necessity of registering among her sons, one who needs the voice of fame to lure, or the clutch of filthy lucre to drag him to his duty, is with one accord our ardent prayer.

But though not in need of incentives to ambition, *we are in most urgent need of a building to shelter our heads from the storm.*

The unanimous Voice of the Students of Oneida Academy.

POLITICAL.

CONGRESS.

In Senate, Wednesday, Jan. 7, Mr. Benton, from the committee on military affairs, to whom was referred the memorial of Major-General Winfield Scott, praying for the passage of a declaratory act on the subject of brevet rank, made a report, which, recapitulating the prominent facts set forth in the memorial, concludes as follows:—

"The committee, after duly considering the facts set forth by the memorialist, and the questions growing out of them, are of opinion that there is no illegality in the order of the President, placing Major Gen. Macomb in command of the army, and requiring all officers and soldiers to obey him; and that there is no case set forth in the memorial which requires the rights and duties of brevet rank to be determined by a declaratory act. They therefore recommend that the prayer of the memorialist be not granted."

The report was read, and its consideration postponed until next day.

On Thursday, the Senate sat but half an hour, and adjourned over to Monday.

In the House of Representatives, on Friday, the bill to authorise the erection of a fort upon the Oregon river, within the territory of the United States, on the north-west coast, was rejected by a majority of 22 votes.

On the same day, the House passed two resolutions offered by Mr. Minor, relative to the abolition of slavery in the district of Columbia.

In Senate, Monday, Jan. 12, the Vice-President communicated a letter from the Governor of Georgia, covering a protest of the Legislature of that state against the tariff act of the last session, which it declares to be "deceptive in its title, fraudulent in its pretexts, oppressive in its exactions, partial and unjust in its operations, unconstitutional in its well known objects, and ruinous to commerce and agriculture—to secure a hateful monopoly to a combination of importunate manufacturers."

The letter and protest were ordered to be printed for the use of the Senate.

In the House of Representatives, Mr. M'Duffie, from the committee of ways and means, made a report on the petitions from various parts of the Union, relative to sales at auction.

The committee express their opinion, that "a tax upon sales at auction would neither prevent the alledged frauds upon the revenue, nor the alledged advantages enjoyed by foreigners, unless it should amount to a prohibition; and even in that case, it would be of doubtful efficacy." They also express the belief, that "Congress has no power to act on the subject, except with a view to preserve the revenue laws from violation;" and add, that "they have reported a bill prescribing certain regulations of sales of foreign merchandise at auction, which, at the same time that it avoids the objections to which other remedies would be liable, will, it is hoped, go far to correct the evils of which the memorialists complain."

The bill which accompanied the report, requires auctioneers to exhibit, at all sales of goods, the original invoice on which the duty had been paid; and also to publish in one or more newspapers, schedules of the goods, containing the name or names of the importers and consignees, with a particular description of the goods, the original marks and numbers, and the name or names of the vessel or vessels in which the same were imported, together with the time of importation; and also to exhibit a number of such schedules at the time and place of sale.

NEW-YORK LEGISLATURE.

Monday, Jan. 12.—In Senate, Mr. Hart, pursuant to previous notice, brought in a bill to increase the revenue derived from the manufacture of salt in this state. [Proposes to allow a bounty of — cents on every bushel of salt manufactured in the counties of Cayuga and Onondaga, delivered at the junction of the Champlain and Erie canals, and a bounty of — cents on every bushel delivered in the city of New York, to be paid out of the canal fund.] The bill was referred to the committee on finance.

Mr. Hayden moved the following:—

Resolved, That the committee on the judiciary be instructed to inquire into the expediency of so altering the existing laws, that all objections now made to the competency of witnesses on account of religious belief, or the want of it, shall hereafter go to the credibility alone.

On motion of Mr. Viele, the resolution was laid on the table.

In Assembly, among the petitions presented, three were for new banks—at Ogdensburgh, Batavia and Utica; and a number for renewing the charters of old banks.

The business transacted in the house was unimportant.

Tuesday, Jan. 13.—In Senate, no business was transacted except of a local nature.

In Assembly, the day was spent in revising the rules of the house.

Wednesday, Jan. 14.—In Senate, the commissioners appointed to superintend the erection of a state-prison at Mount-Pleasant, transmitted their annual report of the progress of that work, and also on several other subjects in relation to the state-prisons. The amount expended in the construction of the Mount-Pleasant prison, from December, 1827, to October, 1828, including expenses in removing the prisoners from the old prison in New-York, compensation to sheriffs for transporting convicts from the several counties, &c. is stated in the report at $38,510 87 cents; and the whole amount expended on that erection, $126,832 24. Referred to the committee on that subject.

In Assembly, among the petitions presented, was one from the Delaware and Hudson Canal Company, for their relief, praying for authority to use the credit of the state, in obtaining a loan of $500,000, the interest to be paid by the company, &c.

Mr. Curtis offered a resolution, directing the clerk to procure a pen-knife, stamp and paper-cutter, for each member. Mr. Edgerton moved to add a "razor." But on the suggestion of Messrs. Johnson and Dana, that it was the clerk's duty now, under the existing practice, to furnish such articles, Mr. Curtis withdrew his resolution.

The rest of the day was spent in completing the revision of the rules of the house.

Thursday, Jan. 15.—The only business of importance transacted in either house, to-day, was the appointment of a United States Senator, in the place of Mr. Van Buren.

In Senate, the votes were—for Charles E. Dudley, 23: Albert H. Tracy, 3: Samuel M. Hopkins, 1: Ambrose Spencer, 1.

In Assembly—for Charles E. Dudley, 79: Ambrose Spencer, 21: Albert H. Tracy, 20: John Savage, 1.

The two houses then met in the assembly-chamber, and on comparing nominations, and finding them to agree, the President of the Senate declared that *Charles E. Dudley*, of Albany, was duly appointed Senator to Congress.

In Senate, a resolution was adopted, postponing the appointment of secretary of state, comptroller, attorney general, surveyor-general and commissary-general, until the 14th of February.

In Assembly, Mr. Edgerton brought in a bill, on notice, to amend part of the revised medical law, so far as to admit the practice of botanic physicians.

Friday, Jan. 16.—In Senate, the vote of yesterday, adopting the resolution for the appointment of state officers on the 14th of February, was reconsidered, and the resolution was laid on the table.

In Assembly, the resolution offered by Mr. Gross, to abrogate the article of the constitution which requires the assent of two-thirds of the members, to bills appropriating the public money for private or local purposes, or granting charters of incorporation, was again taken up in committee of the whole. Several speeches were made for and against the resolution, when the committee rose, and had leave to sit again.

FOREIGN.

Boston, *Jan.* 12.—*From Smyrna.*—By the arrival at this port, of the brig Ceres, Capt. Soule, from Smyrna, which she left November 1, Mr. Topliff has received the *Courier de Smyrne* of that date.

Capt. Soule states, that a severe battle was fought about Oct. 19, at Shumla, in which the Turks were defeated with the loss of about 30,000 men. Annexed are translations of the principal items of intelligence in the only paper received.

Constantinople, Oct. 22.—The Sublime Porte has not officially published the details of the fall of Varna. There is a rumour that its fall was occasioned by the treachery of Jussuf Pacha, bribed by the Russians. This report is without foundation. The garrison of Varna yielded only to superior force. Had it not been for the false movements of the Grand-Vizier, and the consequent destruction of his army, which left the garrison unsupported, Varna would have yet held out.

The Russians have purchased Varna at an immense loss; and in despite of all the losses that the Turks have experienced, the Russian bulletins, as well as the prisoners in Constantinople, many of whom are officers of distinction, shew that the campaign has cost the Emperor great sacrifices.

Great activity prevails in the Turkish ministry. Firmans have been given to four loaded Austrian vessels, to pass into the Black Sea, and it was expected, that shortly after, the entrance into this sea would be granted to all vessels who might wish it.

The most complete order continued to prevail at Constantinople.

From France and England.—The New-York papers of Friday, contain Paris dates to the 2d, and London dates to the 3d of December.

Neither the French or English papers contain any confirmation of the defeat of the Turks before Shumla, with the loss of 30,000 men; nor do they contain accounts of any late battles between the Turks and Russians.

The Grand Vizier had been accused of bad management, deposed and banished.

The Emperor of Russia arrived at St. Petersburgh on the 26th of October.

There had been no material change in the prices of grain in the English market.

DOMESTIC.

Judge of the Supreme Court.—On Thursday last, the Governor nominated, and the Senate appointed, *William L. Marcy*, the present comptroller, a judge of the supreme court, in the place of John Woodworth, resigned.

Daniel Mosely, Esq. is appointed circuit judge of the 7th district, in the place of Lt. Gov. Throop.

Legislative Caucus.—At the legislative caucus, held on Wednesday evening last, for the purpose of nominating a candidate for the United States Senator—101 members being present—on the first ballot, Charles E. Dudley had 26, Edward P. Livingston 19, Erastus Root, 13, John Sudam 12, Silas Wright 10, C. C. Cambreleng 8; and there were 9 scattering votes. On the second, Dudley had 41, Livingston 26, Root 12, &c. On the third, Dudley had 62, Livingston 30; and 9 scattering. Mr. Dudley, having the majority, was declared duly nominated. [For the appointment, see the legislative head.]

Wealth of the Sea.—The ship Rambler arrived at Tarpaulin cove, on the 23d ult. from the Pacific, with a cargo of 2000 bbls. of oil. The Rambler reports, that between the first of January and the time of her departure, there arrived at Oahu,

	Bbls. oil.
15 ships belonging to New-Bedford, containing	13,400
27 ships belonging to Nantucket, with	20,130
7 belonging to other eastern ports,	4,470
10 belonging to London,	8,650
And the Rambler,	2,000
Making, Bbls.	48,650

Visiters.—Mr. Baring, the European capitalist, and principal partner of the rich house of "Baring & Co. London," visited our city last week. He was several days at the hotel of Mr. Griffith. We were also honoured at the same time, with another distinguished visitor—the Duke of Montebello, late from Paris. He is the son of the celebrated French marshal, who commanded the army at the battle of Wagram, against the Emperor of Austria. He was one of the cabinet council, and a confidential adviser of Bonaparte, and lost his life on the field of battle, after having gained a splendid victory over the Austrians. The Duke and Mr. Baring are making the tour of the continent together, but whether with any other object than to gratify curiosity, we are not informed.—*Pittsburgh paper.*

The house of Wm. Lewis, in Monroe, Orange county, was burnt on the evening of the 5th inst. and his four children perished in the flames. The parents were absent at a neighbour's. The oldest child was 15 or 16, and the youngest 7.

The house of Mr. Coonrad, in the vicinity of Cooperstown, was burnt on the night of the 3d inst. A young man, to save two of his sisters, rushed through the flames to the second story, where they were in their midnight slumbers, took the bed from under them, and throwing it out of the window to the ground, threw them on it, and made his escape by jumping from the window on the same. He was most shockingly burnt in making his way to the chamber. Some of the inmates of the house, having escaped with only their night dress on, were badly frozen, and Mr. Coonrad so seriously, that it is feared he will lose his legs to the knee joint.

The masters of more than two hundred slaves have notified the Colonization Society of their intention to liberate them, on condition of their going to Liberia. Of these, 25 are offered by a lady of Maryland; 50 by a gentleman of Kentucky; 18 or 20 by a clergyman of Virginia; and 13 by a citizen of Georgia.

Eighty-one thousand three hundred and sixteen dollars have been expended the current political year, upon the public buildings at Washington, as follows: On the capitol and grounds, $59,02 00; penitentiary, $20,094 52; engine houses, $2,191 48.

AUBURN THEOLOGICAL SEMINARY.

The Treasurer of the Theological Seminary, Auburn, N. Y. acknowledges the receipt of the following sums, exclusive of those previously acknowledged by collecting and soliciting agents, for the year past, ending January 1, 1829:—

1828. Jan. 15.	Donation from Rev A. W. Buel, for the enlargement of Seminary library,		$ 5 00
	Do from J. H. Lothrop, Esq. of Utica,		5 00
26.	Do from estate of Cotton Skinner, dec.		55 91
Feb. 14.	Do from Mr Everard Peck, of Rochester, for the erection of Seminary east edifice,		50 00
	Do from Mr Sibley, (per Dr Richards), as above,		50 00
Mar. 15.	On transfer subscription of Western Ed. Society, of William Eager, Esq. per James S. Seymour,		6 29
Ap'l 15.	Of Mr ——, on transfer subscription, by Mr L. Brooks,		14 00
23.	Donation from Rev Mr Taylor, of Owasco-Flatts, for the enlargement of Seminary library,		5 00
May 8.	Do being avails of Rev S. Parker's agency in different parts of Massachusetts, &c. viz:—		
	On Professor's permanent fund,	600 00	
	For common Sem'ry purposes,	319 77	
	From Ladies' Benevolent Society, Pittsfield, for Mr Ladd, a beneficiary,	50 00	
	Of Mrs Austin, for charitable fund,	5 00	
			974 77
30.	Do Professor's permanent fund, (by Mr Keep)—		
	Of Mr Noah Hitchcock, note,	15 00	
	Charles Alvord, do	15 00	
			30 00
	Do Professor's disposable fund, being interest on the above notes,		4 69
	On transfer subscription, interest on the late Hon. Gideon Granger's subscription, by Francis Granger, Esq.		38 25
Aug. 6.	Donation from Mr N. A. Seymour, of Rome, bill of stone ware, for the erection of Seminary east edifice,		20 00
	Do from Samuel Baldwin, Esq. Newark, N. J. being part of avails of Cincinnati lands sold,		101 12
19.	On transfer subscription, being balance of Hon. Gideon Granger's subscription, including interest, by Francis Granger, Esq.		107 00
20.	By Rev Mr Todd, donations—		
	Am't of Jona. Whitaker's note and interest,	22 45	
	Do Jona. Hall's do do	17 00	
	Do M. Coe, interest,	2 10	
			41 55
	By Rev Mr Strong, E. Wing's note,		9 37
Oct. 3.	Donation from Charitable Society, Guilford, Chenango co. for Seminary library, by Rev Mr Donaldson,		5 00
14.	Do being avails of a small piece of land tilled in Alexander, Genesee co. by a few benevolent individuals, by Mr Daniel Rumsey,		4 00
Nov. 21.	Do to the common fund, being avails of Christian Almanacks, per Dr Perine,		7 47
	Do do Steel, Cook & Co.		7 60
28.	Do from Harvey Ely, Esq. Rochester, for Professor's disposable fund,		105 00
			$1,647 02

RICHARD STEEL, *Treasurer.*

Auburn, January 1, 1829.

* * *

The following sums have been received for the American Colonization Society, since November:—

Contributed by the Presb. & Baptist Societies in Whitesborough, on thanksgiving day—by Rev. J. Frost,	$10 52
Collected in 2d Presb. Society, Lenox, 4th of July last,	6 00
Utica, Jan. 16, 1829.	$16 52

SAM'L STOCKING, *Agent.*

☞ The Jefferson County Bible Society will hold its anniversary in Watertown, on the 28th day of January inst. at 1 o'clock. The friends of the institution in the county are earnestly solicited to attend.

G. S. BOARDMAN, *Sec'ry.*

* * *

☞ The Presbytery of Watertown will hold its next annual meeting in Watertown, on the second Tuesday in February, at 2 o'clock, P. M. G. S. BOARDMAN, *Clerk.*

MARRIAGES.

In this village, on the 7th inst. by Rev. Mr. Aikin, Mr. *Sylvester W. Doolittle*, to Miss *Catharine M. Gould*, both of this village.

At Trenton, on the 8th inst. by Rev. Mr. Aikin, Mr. *O. H. Parker*, merchant of Utica, to Miss *Anne Guiteau*, daughter of the late Dr. Francis Guiteau of Whitesborough.

DEATHS.

In Philadelphia, on Monday the 12th inst. Rev. *John Chester*, D.D. pastor of the 2d presbyterian church in Albany. He had long been declining in health; and though his death was not unexpected, his loss will be deplored as one that is irreparable. Few have had more friends while living; few, when dead, will have more to mourn their departure. He died calmly, with a hope full of immortality.

In Scipio, Cayuga co, *Lyman Loomis*, Esq. a worthy citizen, in the full belief of the christian religion, and in the hope of salvation thro' the merits of the Redeemer. He had never made an open profession of religion by uniting with the church. This was doubtless a source of regret to him.—*Comm.*

In Troy, on the 5th inst. very suddenly, *John G. Vanderheyden*, Esq. aged 42.

In New-York, on the 10th inst. Mrs. *Harriet Edwards*, wife of the Hon. Ogden Edwards, and eldest daughter of Daniel Penfield, Esq.

At East-Hartford, Con. on the 6th inst. *Samuel Arnold*, Esq. aged 82. He fought for the liberties of his country, and was an able supporter of her free institutions.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes,		*Leather,*	
Pot, ton	$147 00a	Sole, oak tanned, lb	19a22
Pearl	127 50a	—— hemlock,	18a23
Candles,		Dressed up. side,	1 75a2 62
Mould	11 1-2a12	Undressed do	1 50a2 25
Dipped	10a10 1-2	*Molasses,*	
Clover-Seed,		New-Orleans, gal	32a
Per lb	6 3-4a7	*Oil,*	
Coffee,		Whale, gal	31a33
Havana	12a14	Sperm, summer st'd	68a
Java	14a15	—— winter do	80a85
Cotton,		Linseed, Amer	80a
Upland	9a11 1-4	*Provisions,*	
Louisiana	10a13	Beef, mess, bbl	8 75a9 25
Alabama	9 1-2a11 1-2	—— prime	6 50a7 00
Feathers,		Pork, mess	12 00a12 62
Live American, lb	35a36	—— prime	9 75a10 37
Fish,		Hams, north, lb	8a9
Dry cod, cwt	$2 37a2 75	Butter, NY dairy	14a16
Scale	1 50a1 75	Hog's Lard	6a7
Pickled, bbl	3 75a4 25	Cheese, Amer	5a7
Mackarel, No 1,	5 19a5 25	*Rice,*	
Shad, Con. mess	9 50a10	Prime, 100lbs	3 00a4 00
Herring	3 50a3 62	*Salt,*	
Flax,		Turks-Island, bush	48a50
American	6 1-2a8	Liverpool ground	50a
Flour & Meal,		*Sugar,*	
N. Y. super. bbl	8 12a8 25	Havana, white, lb	13a15
Western (canal)	8 50a8 75	—— brown	10a11
Rye flour	4a4 25	New-Orleans	7a8 1-4
Indian meal	3 12a3 25	Loaf	17a20
Grain,		Lump	15a16
Wheat, northern	1 66a1 70	*Tallow,*	
—— western	1 65a1 72	American, lb	7 3-4a8
Rye	70a	*Teas,*	
Corn, north yellow	54a56	Bohea, lb	28a30
Oats	34a	Souchong	47a75
Barley	50a52	Hyson-skin	44a80
Beans, 7 bush's	7 50a8 50	Young-Hyson	70a1 15
Hides,		Hyson	90a1 15
LaPlata, lb	16a17	Gunpowder	1 00a1 30
S. A. horse, p'ce	1 37a1 75	Imperial	1 00a1 30
Hops,		*Tobacco,*	
First sort, lb	9a	Richmond, lb	3 1-4a6
Lumber,		Cuba	12a20
B'rds, pine, M	15 00a16 00	*Wines,*	
Plank, pine,	30 00a35 00	Madeira, gal	2 00a3 00
Scantling,	15 00a16 00	Port	1 37a2 00
Do oak,	20 00a25 00	Teneriffe, L P	90a1 25
Shingles, b'dle	2 50a3 50	*Wool,*	
Oak timb. sq ft	20a25	Merino, Amer fl. lb	35a40
Hoops, per M	25 00a	—— pulled	34a35
Staves, pipe	48 00a50 00	Common	20a40
—— hhd	34,00a	Spinning	20a34
—— bbl	24 00a27 00	Amer Hatters'	20a24

CHEMICAL LECTURES.

A COURSE of Lectures and Experiments on the science of Chemistry, will be given at Mr. Whittelsey's Seminary for Young Ladies, to commence on Wednesday evening the 28th inst. Subscription papers will be opened at the Seminary, and also at the Bookstores of Hastings & Tracy, and Wm. Williams, for the Ladies and Gentlemen of the village who may wish to attend the course.

Utica, Jan. 19, 1829. 3

WESTERN LETTERS.

JUST published, and for sale at the Bookstore of Hastings & Tracy—WESTERN LETTERS, written during a Tour through the Western and Southern States, in 1825, '26, & '27; beginning at Fort-Harrison, and terminating at New-Orleans: By Aaron Teal. Price 25 cents. *Utica, Jan.* 20, 1829.

TO LET,

IN a Boarding-House, a pleasant, convenient Room, with a fire-place and an adjoining Bed-Room. Application made to the Publishers of this paper will be attended to. *Utica, Jan.* 12, 1829. 2

NOTICE is hereby given, that application will be made to the Legislature of this state, at their present session, for an act to incorporate the Remsen Academy or High School.

Remsen, Jan. 5, 1829. 2w6

WIGS & TOP-PIECES.

JAMES INGOLS has received a supply of Gentlemen's WIGS and TOP-PIECES.

Utica, Jan. 6, 1829. 1w4

SALT.

A QUANTITY of SALT, just received and for sale, wholesale or retail, at wholesale prices.

J. BROWN, 122, Genesee st.

Dec. 29, 1828. near the Canal.

TIN & SHEET-IRON WARE,

STOVES & STOVE-PIPE.—Manufactured & kept constantly for sale, by J. BROWN,

Dec. 30, 1828. 122, Genesee st. near the Canal.

MOODY'S PATENT PORTABLE OVEN.

THIS highly useful article is made and sold by the Subscriber, who has become proprietor of the patent for all the middle and eastern part of this state. He will sell county rights to any who may wish to purchase.

Utica, Dec. 30, 1828. J. BROWN.

SUGARS & MOLASSES.

10 hhds. N. O. and St. Croix Sugars,
30 boxes Lump Do.
30 hhds. Molasses,
Just received and for sale, by
PARKER & HASTINGS,
Utica, Dec. 9, 1828. No. 90, Genesee street.

FRESH TEAS & TOBACCO.

80 chests fresh Hyson-skin, Young Hyson, Old Hyson, Souchong and Bohea } TEAS
60 kegs Plug Tobacco,
For sale, by PARKER & HASTINGS,
Utica, Dec. 9, 1828. No. 90, Genesee street.

FISH.

75 quintals Codfish—20 bbls. Mackarel,
100 boxes smoked Herring,
For sale, by PARKER & HASTINGS.
Utica, Dec. 9, 1828. 50

FOR SALE.

THE following valuable Property, situated in the town of Augusta, Oneida county, is offered for sale, to wit:—

One FARM, containing 190 acres of excellent land, with a good Dwelling-House, Barn, Sheds, &c. A part of said Farm being lot No. 49. of the New-Stockbridge tract; the remainder is now occupied by John M'Pherson.

Also, another Farm, containing 52 acres, lately owned and occupied by John Potter, deceased.

Also, the Subscriber's MALT-HOUSE and BREWERY, in said town, capable of malting and brewing 1000 barrels of Ale annually, and now in successful operation. This Brewery is situated where large quantities of Barley and Hops are raised.

Possession of the above property given the ensuing spring, and the titles indisputable.

For further particulars, inquire of the Subscriber, in the above town. JOHN J. KNOX.

Augusta, Dec. 19, 1828. 52

[†] It was mentioned last summer, on the authority of a private letter, received by Dr. Green, of Philadelphia, that this station was visited by a very powerful revival. Subsequent accounts are silent on the subject.

POETRY AND MUSIC.

From the Episcopal Watchman.

An anonymous collection of "Spiritual Songs," the *twelfth edition* of which bears date in 1725, contains the following "Lament for the loss of his first Love," which will remind the reader of that sweet hymn of Cowper, the touching transcript of his own darkened spirit—"O, for a closer walk with God!"

O, that my soul was now as fair
As it has sometimes been,
Devoid of that distracting care
Without, and guilt within.

There was a time when I could tread
No circle but of love;
That joyous morning now is fled;
How heavily I move!

Unhappy soul, that thou shouldst force
Thy Saviour to depart,
When he was pleased with so coarse
A lodging in thy heart!

How sweetly I enjoy'd my God!
With how divine a frame!
I thought, on every plant I trod
I read my Saviour's name!

O, might those days return again,
How welcome they should be!
Shall my petition be in vain,
Since grace is ever free?

Lord of my soul, return; return,
To chase away this night;
Let not thine anger ever burn!
God once was my delight.

Musical Language.—The following appears in the journals of the day, as if it might chance to be something wonderful:—

"Mons. Ludre, of Paris, has invented a musical language, a report of which was lately printed by the Academy of Belles Lettres. The inventor, in presence of the academy, and as they dictated, spoke his new language on the violin, wrote it in musical terms, and caused it to be translated on the spot, by a pupil only eleven years of age."

Any one who will take the pains to examine the numerous methods of "writing by cypher," which were years ago published in Rees' Cyclopaedia, may readily see that such things are neither new nor wonderful. If they were so in fact, they could never be of much use.

Musical Festival.—It appears by the English papers, that the profits of the musical festival at Manchester, for charitable purposes, amounted to *five thousand pounds sterling*. These annual festivals have great influence upon the public taste. But what is this influence in a moral and religious point of view?

MISCELLANEOUS.

From the Christian Mirror.

FACTS.

Mr. Cummings—I send you an account of three cases with which I was personally acquainted. They all happened in my native town.

The first was a single man, a blacksmith, a good workman, and a hard labourer; and a hard drinker of rum. One of his neighbours wishing to dissuade him from his intemperate habits, offered him twenty dollars not to drink any spiritous liquors for one year. He accepted the offer, and made a promise, and kept it faithfully for one year. But he was frequently heard to *swear* during the time, that he would make it up when the year expired! He would have one high! &c. On the day the year expired, he drank a large quantity of rum, and was drunk all day! On the day following, he was seized with a violent fever, which his physician said was induced by his drinking so much rum, and in one fortnight he was a corpse.

The two other cases happened in one family—a father and a son. The father had been a drunkard for several years. When he came to town he always got intoxicated The boys used to pelt him with stones, and throw him into the mud, &c. After going home in this pitiable plight, and hearing her faithful admonitions, he took an oath that he he would drink nothing stronger than small beer, while his wife lived. This oath he kept sacredly for more than *thirty years*. He was often heard to say, that he felt better, and was a happier man. But strange to tell, on the very day his wife died, he began to drink! and on the day that she was committed to the grave, he got DRUNK!! And from that day he was a confirmed drunkard! He had always been troubled with a cancerous humor, but experienced very little inconvenience from it during his years of temperance. Soon after he commenced drinking, a cancer appeared on one of his temples, and consumed like a devouring fire. He was admonished to quit his rum, or he must die. His answer was, Die then I must; my rum I will have! He lived till one side of his face was entirely consumed; and for months previous to his death, he was confined to his bed, and was scarcely able to raise a hand. But if a person went in to see him, the first and only request was, Do bring me some rum! In this state he lived, or rather stayed, for months, and in this state he died, and went to the judgment seat of God!

His son early acquired the habit of occasional intemperance. After the death of his mother, he and a sister, who was also a drunkard, lived with their father. Previous to the death of the father, they were often all drunk together. One Sabbath some of their drinking neighbours went to their house to keep *holy time, in worshipping Bacchus!* The father soon made himself drunk, and went to bed. The sister soon followed. The neighbours having ended their devotions, retired, leaving one or two children which they had taken with them as young disciples. These children heard the son say, he would have a fire to warm himself, (it was winter), or he would go to hell and get warm! After putting a large quantity of dry wood upon the fire, and with great difficulty, on account of his intoxication, seating himself before it, the children left him alone about 3 o'clock, P. M. About 10 o'clock in the evening, his sister having slept away the fumes of her rum, came to herself, awoke and went into the room; and lo! the awful spectacle she beheld, was her brother *burnt to a cinder as low as his hips!* It appeared he fell asleep—pitched forward on the fire, and was too drunk either to assist himself, or call for aid! or if he called, all in the house were too drunk to hear, or too dead to go to his relief.

He was laid out in the room where his father lay dead—all but breathing! Late in the morning he awoke, went out, and asked his daughter what corpse that was in his room! After hearing the story, without making any reply, he went in pursuit of his bottle, and recommenced his drinking!

Dear reader, do you drink ardent spirits? How do you know but such may be your awful end! Remember God has said, "Wine is a mocker, and strong drink raging, and he that is deceived thereby is not wise." O, then be on the safe side, and "touch not, taste not, handle not." G—P.

AN INFIDEL'S DAUGHTER.

The following incident is given as an extract from the manuscripts of the late Mr. Eastburn, of Philadelphia. Mr. Kirkland, who related it, was well known to many of our readers:—

"Mr. Kirkland, a missionary to the Indians, relates the following account:—"In a town in New-England, where he had been, there were two young women who were very intimate. One of them became very serious; but the other, having an infidel father, who had brought her up in his sentiments, left her company, but was shortly after taken sick. This pious friend paid her a visit; and upon reminding her of the importance of being prepared for death, she forbade her to mention death in her hearing, until she should get well. Her friend expostulated with her, telling her now was the time, and she knew not that she should recover. She then declared she would not hear her, and desired her to withdraw. Her physician coming in, the sick one asked him what he thought of her case. He told her it was past the power of man to help her. She cried out, "O doctor, you must help me." He told her, she must apply to the Lord, for he only could help her. She replied, the Lord I know will not help me, as I have refused to seek or serve him all my life. She would not hear any thing about death, or any thing that was good. The doctor withdrew, and her infidel father came in; when she told him that the doctor had informed her that she would die, and said, "I now believe it, and I must be miserable; and now I tell you, that your principles have ruined me forever: And remember what I now tell you, when you see my body put in the coffin, and lowered in the grave; then my soul will be in hell:" And in dreadful distress she expired. This being known, he said there were not less than two hundred awakened by this awful case."

From the Boston Recorder.

MUTUAL INSTRUCTION.

Mr. Editor—A few weeks since I spent a Sabbath in M——, Mass. The interval between the forenoon and afternoon services, I spent in the Sabbath school. I was delighted with all I saw; but more particularly with a class of young ladies associated together for their own mutual improvement in a knowledge of the word of God.

The members of this class were, as I judged, from eighteen to twenty-five years of age, and as the superintendent informed me, from some of the first families in the place.

Now, Sir, I was much pleased with this plan, and am confident that it has already accomplished much good. Each Sabbath, the class chooses one of its own number, who is to act as teacher the next Sabbath. And as they take the same lesson with the rest of the school, this individual is required to attend the teacher's meeting, and bring the instructions there given to the whole class.

In this way these ladies are rapidly preparing themselves to become intelligent, efficient Sabbath school teachers. They have already done much to give the Sabbath school a character, which has challenged and receiving the attention and hearty co-operation of almost the whole town.

Why, Mr. Editor, may not the same plan be adopted in every Sabbath school?

Does not the conscience of each superintendent and friend to Sabbath schools, inquire how this question shall be answered? To assist in this decision, we will give a few facts. In Andover, West Parish, there are more than 70 in the Sabbath school over 30 years of age. A short time since we were in company with a friend of Sabbath schools from H. in the western part of Massachusetts, who informed us that although there were not 700 souls in the parish, they had 500 in the Sabbath school.

No individual is too wise or too old (with the use of his senses) to gain instruction from the *bible*. And we are confident that six or eight individuals, even those 50, 60 or 70 years of age, may acquire more interesting valuable knowledge of the word of God, by spending an hour every Sabbath, for one year, in mutual instruction, than they would acquire alone, in the same time, for ten years. Will not all unite with us, in the opinion, that there is no reason why this plan enlarged, may not be adopted in every Sabbath school.

RUSSIA.

The American Quarterly Review reckons the population of Russia between fifty and sixty millions of souls, of whom about forty millions are serfs, (white slaves employed in husbandry.) The number of serfs belonging to the crown is fourteen millions. The serfs are not sold in Russia as slaves are sold in the United States, but they are bonded to the land; they form a part of the glebe, and can only be made over to another as part of the estate. On some estates, they are allowed to work three days in the week on their own account; the other three days they work for their lord. When the government wants recruits for the army, each person holding serfs is directed to send his quota of peasants, suitably equipped, to a particular spot. The serfs settle it among themselves, who are to march. The friends of the recruits bewail their fate in the most lamentable manner, and take an everlasting farewell of their children, brothers and relations. They seldom see or hear from them again. Few furloughs are given to the Russian soldiers; their distance from home renders visits impossible; they cannot send letters to their friends, being unable to read or write; and most of them fall in battle or by natural death before the expiration of their twenty years service. The pay of the poor soldier is not more than fifty-five cents a month. Capt. Jones, in his Russian Tour, estimates the Russian army at 800,000 men, of whom not more than half are efficient for field duties. The Cossacks usually send 40 or 50,000 cavalry into the field in time of war.—*Hampshire Gazette.*

ANECDOTE

Of Rev. Oliver Heywood, an ejected Minister in Yorkshire, Eng.

Mr. Heywood being reduced to great straits after the loss of his income, so that his children began to be impatient for want of food, called his servant Martha, (who would not desert the family in distress), and said to her, "Martha, take a basket and go to Halifax; call on Mr. N. the shop-keeper, and ask him to lend me five shillings. If he is kind enough to do it, buy those things you know we most want. The Lord give you good speed, and in the mean time we will offer up our requests to him "who heareth the young ravens when they cry." Martha went; but when she came to the house her heart failed her, and she passed by the door again and again, without going in to tell her errand. Mr. N. standing at the shop door, called her to him, and asked her if she was not Mr. Heywood's servant. When she told him she was, he said to her, "I am glad to see you, as some friends have here given me five guineas for your master, and I was just thinking how I might send it." Upon this she burst into tears, and told him her errand. He was much affected with the story, and told her to come to him, if the like necessity should return. Having procured the necessary provisions, she hastened back with them, when, upon entering the house, the children eargerly examined the basket, and the father, hearing the servant's narrative, said, "The Lord hath not forgotten to be gracious. His word is true from the beginning. They that seek the Lord shall not want any good thing."

BAD SIGNS.

When Christians, under the plea of tenderness for the cause and honour of Christ, and their own unworthiness, decline communing at the Lord's table, and remain cold and distant whilst this solemnity is exhibited, *it is a bad sign*. Because abjuring Christ in his ordinance, is next to abjuring him altogether.

When secret prayer is either neglected wholly, or else performed in a hurried, formal manner, *it is a bad sign*, because a Christian never shines in public, who does not *commune* in secret.

When I see people habitually late in coming to the house of God on Lord's days, always escaping by their tardiness some portion of the service, and attracting the notice of those who had entered before them, by a walk from one end of the house to the other, I consider it *a bad sign*. Because the heart cannot be much engaged in a business put off to the last moment.

When I see a professor of religion rising much earlier on Monday morning than on Sunday; and appearing to be alive to every thing about him on Monday, but dull and silent on Sunday; it is a sign that he serves the world more faithfully than his God.—*Columbian Star.*

A NEW THING.

A clergyman in Wells, Me. has published what he calls a *new thing*. He attended a wedding in that town a few days since, and found to his surprise and satisfaction, that a number of guests, heretofore considered indispensable, had not been invited. Madam *Claret* even was not there with her rosy face, although she can trace her pedigree as far back as Noah. He adds—"May the time soon come, when people can be *born, married, die*, and even decently interred, without the help of *rum*, or any of its allies."

LONGEVITY.

The Piedmontese Gazette states that there is now living at Lausanne, a woman aged 114 years, having been born in the year 1714. She has had two husbands, has passed a considerable part of her life disguised in men's clothes, and was for seven years employed as a courier in the service of a Milanese Prince. It is remarkable, that having become completely bald at 50, she subsequently recovered a fine head of hair. Her chief nourishment is coffee, with a large admixture of sugar; it is said that she drinks forty cups per day. She is in excellent health, and does not appear more than sixty years old.

LITERARY AND SCIENTIFIC.

LEVEL OF THE SEA.

There is, perhaps, nothing which illustrates in a more striking manner, the exact accordance of nature's phenomena with a few general expressions or laws which describe them all, than the perfect level of the ocean, as a liquid surface. The sea never rises or falls in any place, even one inch, but in obedience to fixed laws, and these changes may generally be foreseen and allowed for. For instance, the eastern trade winds and other causes force the water of the ocean towards the African coast, so as to keep the Red Sea about twenty feet above the general ocean level; and the Mediterranean is a little below that level, because the evaporation from it is greater than the supply of its rivers—causing it to receive an additional supply by the strait of Gibraltar; but in all such cases the effect is as constant as the disturbing cause, and therefore can be calculated upon with confidence. Were it not for this perfect exactness, in what a precarious state would the inhabitants exist on the sea-shores and the banks of low rivers! Few of the inhabitants of London, perhaps, reflect, when standing close by the side of their noble river, and gazing on the rapid flood-tide pouring inland through the bridges, although sixty miles from the sea, they are placed as low as persons sailing upon its face, where perhaps at the time there may be tossing waves, covered with wrecks and the drowning. In Holland, which is a low flat, formed chiefly by the mud and sand brought down by the Rhine and neighbouring rivers, much of the country is really below the level of the common spring tides, and is only protected from daily inundations by artificial dykes, or ramparts, of great strength. What awful uncertainty would hang over the existence of the Dutch, if the level of the sea were subject to change; for, while we know the water of the ocean to be seventeen miles higher at the equator than at the poles, owing to the centrifugal force of the earth's rotation, were the level which is now established, from any cause, suddenly to be changed but ten feet, millions of human beings would be the victims.—*Scotsman.*

The following, if we mistake not, occurred two or three years ago:—

A Phenomenon.—On the 4th of February, a phenomenon as extraordinary as magnificent, was witnessed at Kiahiata, in Siberia. The cold was very severe. At sunrise, rays, called in Siberia "ears of the sun," were seen on both sides of it. At 10 in the morning, these rays changed to brilliant parhelia. An immense whitish column, resembling the tail of a comet, seemed attached to the sun, which had already reached a great elevation, and was proceeding towards the west. This column formed in the whole extent of the sky a circle, in the circumference of which seven suns were visible, pale and rayless, and situated at equal distances from each other and the true sun The last, moreover, reflected in the atmosphere four great white circles, so disposed as to form a pyramid, two of them being circumscribed by the first mentioned circles, whilst the two others were in the part of the horizon opposite to the sun. It was observed that there must have been four circles in the greatest, but that the one was effaced by the light of the sun, and only half of the other was invisible, which glittered with all the colours of the rainbow. It is to be regretted that this phenomenon, which lasted nearly till mid-day, was not witnessed by savants.—*Moscow paper.*

Spots on the Sun.—The following appears in the Boston Palladium. The facts are interesting. The hypothesis needs something more than appearances to support it:—

An ingenious individual in Providence has very recently succeeded, by means of a seven feet telescope, constructed by himself on a new principle, in bringing the entire image of the sun into a darkened room, upon a white screen, to the size of eight feet in diameter. He writes us, that his astonishment was great, when he perceived that every spot now upon the face of the sun, nine in number, was distinctly transferred to the screen, and were so plain that he could see every movement of them in their various and sudden changes. He says he could plainly discover, that those spots were immense bodies of smoke, apparently issuing from volcanoes; and as they seem occasionally forced upward from the craters, now forming dense clouds, and now dispersing, he considers these phenomena as accounting for the rapid changes of those spots. The escape of such a vast quantity of gas from the interior of the body of the sun, would, he observes, as it surrounds that luminary, produce that bright and dazzling appearance, which is the atmosphere of the sun. This theory may not accord with the opinions of others who have made observations on the subject; but the writer, at any rate, entertains the strongest belief of its truth.

Astronomy.—We give the following as we find them:

"The Astronomical Society of London has adjudged a medal to Miss C. Herschell, "for her reduction to 1800, of the nebulæ discovered by her illustrious brother."

"After all the "observations" and "calculations" made and published, it turns out, that the "new comet" is no comet at all. It is merely a bright nebulous spot in the girdle of Andromeda; and if it be a comet, has been stationary about *seventy-nine* years, to wit, from 1749. So much for the march of astronomy!"

NEW PUBLICATIONS.

Webster's Dictionary.—The printing of this long expected work is at length completed It contains about 12,000 more words than Todd's Johnson. Walker's Dictionary contains about 38,000: Todd's edition of Johnson, 58,000 Webster's, 70,000. It forms two quarto volumes, and abridgements of it are to be publish ed in octavo and duodecimo forms. The price of it is $20.

This work is spoken of in the highest terms. We have no personal means of ascertaining its real merits.

Memoir of Rev. Legh Richmond, A. M. of Trinity College, Cambridge, chaplain to his royal highness, the late Duke of Kent, and author of the *Dairyman's Daughter, &c.* By the Rev. T. S. Grimshawe. With a likeness of Mr. Richmond. 1 vol. 12mo. Crocker & Brewster, Boston.

The London Evangelical Magazine speaks in the highest terms of this work; and any one who has read the "Young Cottager," and the "Dairyman's Daughter," will not wonder that it should have met with a rapid sale in England, and quickly passed through an American edition.

Lincoln & Edmands, of Boston, are publishing "Memoirs of Mrs. Judson," late of the Burman mission. We understand that the work will consist of about 350 pages duodecimo, and be accompanied with a copperplate engraved portrait of Mrs. J. with a map of the Burman empire, and a specimen of the Burman language.

Infant education; or remarks on the importance of educating the Infant Poor, from the age of eighteen months to seven years; with an account of some of the Infant Schools in England, and the system of education there adopted: Selected and abridged from the works of Wilderspin, Goyder, and others, and adapted to the use of Infant Schools in America. By a friend to the Poor. Portland: Shirley & Hyde, 1828.

This is a work of considerable note; and one which is very important to the cause of infant schools.

"An edition of the works of Lord Byron has recently been published in England—*expurgated;* and omitting, in "Don Juan," particularly, the passages offensive to decency and good morals."

Such an edition has long been wanted: But have the publishers been sufficiently discriminative?

"Letters on Female Character, by Mrs. Virginia Carey:" just published by A. Works. Richmond, Va. [probably Ariel Works, recently from Utica.]

A Practical Harmony of the Four Gospels, arranged according to the most approved Harmonies in the words of the authorised Version, and accompanied with Notes. By Joseph Muenscher. 1 vol. 12mo. Crocker & Brewster Boston.

The Unconditional Freeness of the Gospel: in three essays: By Thomas Erskine, Esq. author of "*Internal Evidences.*" Crocker & Brewster, Boston.

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Insur. Comp.	par
City Banks,	par	Trenton Banking Co.	do
Except Franklin	broken	Rahway Farm. & Mech.	do
Long-Island Bank	par	Salem S M. & B. Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-2	Hoboken B. & Grazing	do
Albany State Bank*	do	Protection & Lomb'd	do
Do. Mech. & Farm.	do	Jersey City	do
Do. Commercial	do	State, Trenton	do
Newburgh*	do	All others	1-2
Columbia, Hudson	do	*Pennsylvania.*	
Middle District	do	Philadelphia Banks	par
Orange County	do	Chester County	1-2
Catskill	do	Delaware County	do
Troy	do	Reading	3-4
Farmers', Troy*	do	York	1
Mohawk	do	Pittsburgh	do
Geneva	5-8	Gettysburgh	do
Utica	do	Chambersburgh	do
Utica Branch	do	Carlisle	do
Auburn	do	Lancaster	do
Ontario	do	Greensburgh	5
Central	do	Brownville	do
Chenango	do	Silver-Lake	25
Rochester	do	All others uncert. or	broken
Newburgh Bran. Ithaca	do	*Maryland.*	
Jefferson County	do	Baltimore banks	1-2
Wash. & Warren,	1 1-2	Somerset & Wor.	broken
Niagara	broken	Snowhill	do
Plattsburgh	do	Princess Ann	do
Greene county	do	Cumberland	do
J. Barker's Exchange	do	All others	1 1-2 a 2
Maine.		*Dist. Columbia.*	
Bath	10	Bank of Columbia	25
Waterville	do	Alexandria Mer.	broken
Castine	broken	Franklin	do
Wiscasset	do	All others	1 a 1 1-2
Kennebec	do	*Virginia.*	
Passamaquoddy	do	All the Banks	5
Hallowell & Augusta	do	*North-Carolina.*	
All others	3-4	All the Banks	5
New-Hampshire.		*South-Carolina.*	
Cheshire Bank	3-4	Charleston Banks	3
Exeter	10	*Georgia.*	
All others	3-4	All the Banks	5
Vermont.		*Ohio.*	
Banks of this state	1-2	Chilicothe	5
Massachusetts.		Marietta	do
Berkshire bank	broken	Steubenville	do
Essex, Salem	do	Farmers & Mec.	do
All others	1-2	Lancaster	do
Connecticut.		St. Clairsville	do
Norwich Bank	par	Mount-Pleasant	do
Bridgeport	do	Western Reserve	do
Eagle, New-Haven	broken	Columbus	do
Derby	do	All others uncert. or	broken
Thames	5-8	*Miscellaneous.*	
Windham County	do	New-Orleans Banks	5
All others	1-2	Nashville	broken
Rhode-Island.		Michigan	1
Banks of this state	1-2	Detroit	broken
New-Jersey.		Upper-Canada, York	3
State, Newark	par	Kingston	broken
Do. Elizabethtown	do	Quebec	3
Do. New-Brunswick	do	Montreal	3

* Bills of these Banks, $20 and upwards, par.

AGENTS
FOR THE WESTERN RECORDER.

Adams, P. D. Stone.
Antwerp, Dr. C. Preston.
Augusta, Gen. J. J. Knox, & W. H. Chandler, Esq.
Boonville, William Sippell.
Brownville, J. Ballard.
Canton, Asa Conkey.
Cape-Vincent. R. T. Lee.
Cazenovia, A. Kingsbury.
Champion, Rev. N. Dutton.
Cherry-Valley, A. Crafts.
Cicero, J. Cody, P. M.
Clinton, Dr. S. Hastings, Jr.
Constable, S. Wyman.
Constantia, Rev. C. Lewis.
DeKalb, G. Townsley.
Delphi, M. B. Slocum.
Detroit, E. P. Hastings.
Ellisburgh, Charles Avery.
Evans' Mills, C.W.Candee.
Exeter, Rev. Mr. Storrs.
Fairfield, A. Cummings.
Fall-Creek, Dr. N. Branch and Dea. A. Sears.
Fredonia, P. Wells.
Ft.Covington, J. Parkhurst.
Geneseo, Truman Hastings.
Geneva, Horace Hastings.
Governeur, H. D. Smith.
Guilford, Dea. S. Jewell.
Hamilton, Jason Olds.
Henderson, A. Atherton.
Hopkinton, A. Warner.
Lee, S. Mead.
Lima, Rev. J. Barnard.
Madrid, Rev. J. Hurlburt.
Mexico, W. Mitchell.
Morrisville, Pond & Knox.
New-Haven, C. R. Wells.
New-Lebanon Springs, A. Peabody.
Newark, J. C. Kanouse.
New-Stockbridge, Rev. L. Wilcox.
Norfolk, Erastus Hall.
Ogdensburgh, J. Seeley.
Onondaga Hollow, Rev. W. Thatcher.
Oswego, W. S. Maynard.
Oxbow, Rev. J. Sanford.
Paris, T. Simmons.
Palmyra, James Field.
PennYan, Ira Gould.
Potsdam, S. Raymond.
Richland, S. Meacham.
Rodman, H. G. Strong.
Rome, Norman Seymour.
Rutland, Rev. A. W. Platt, & Amos Mallary.
Sacket's Harbor, G. Camp.
Salina, Hezekiah Barnes.
Smithville, R. Pearson.
Stephentown, Rev. A. E. Beach.
Stockholm, L. Pettibone.
Sullivan, Dr. J. Kennedy.
The Square, (Scipio), Benoni Smith.
Trenton, Dea. Younglove.
Troy, Dr. A. Robbins.
Urbana, Lem'l D. Hastings.
Vernon, J. Patten.
Vernon Centre, Starr Clark.
Verona, Rev. I. Brainard.
Volney, Rev. A. Caldwell.
Watertown, Silas Clark.
Western, G. Brayton, Esq.
Westford, Charles Maxon.
Westmoreland, Wm. Newcomb.
Whitesboro', Rev. J. Frost.
Wynant's Kill, A. Tracy.

M. BAGG'S TAVERN.

THE Subscriber respectfully informs the Public, that his old stand, at the corner of Genesee and Main streets, having been thoroughly repaired, is now completely fitted up for the accommodation of travellers and boarders. M. Bagg, in connexion with Mr. Alfred Churchill, begs leave to assure such Ladies and Gentlemen as may favour them with their custom, that every exertion shall be made to render their residence pleasant and comfortable, and they hope to merit the patronage this establishment has heretofore enjoyed from a generous public. MOSES BAGG.
Utica, Dec. 16, 1828. 51

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.
July 28, 1828. L. HOLBROOK.

NEW COOPERING ESTABLISHMENT.

THE Subscribers having entered into copartnership, under the firm of E. W. & T. Roundey, inform the citizens of Utica and the neighbouring country, that they have commenced the Coopering Business in this village, a few rods west of the Weigh-Lock, where they would be happy to enter into contracts for the manufacturing of Casks and Cisterns of every description, either wood or iron bound. Their long experience in the business, together with constant attention, they flatter themselves will enable them to give entire satisfaction.
ELIJAH W. ROUNDEY,
THOMAS ROUNDEY.
Utica, Aug. 12, 1828. 38

UNITED STATES HOTEL.

A. SHEPARD has removed from his former stand, at the lower end of the village, to the above Establishment, which is spacious and airy, having an elegant dining-room, handsomely fitted, seventy feet long, many private parlours, and good single bed-rooms. It is situated on Genesee street, a few rods above the canal, where it is remarkably pleasant, having a view of the village and surrounding country. The establishment is new, the furniture appropriate; and from his experience in this business, his extensive acquaintance, and his knowledge of what is due to travellers generally, he trusts the public will be satisfied with their treatment. At this establishment he can accommodate double the number of persons which he could at his old stand, and more comfortably; and it is intended that nothing shall be wanting to render it a desirable resting place for ladies and gentlemen.

There is a Stage Office attached to the establishment, where seats may be taken in any direction from this place. Baggage taken from and to the canal free of expense. ☞ Board, by the day, week or month.
Utica, Oct. 27, 1828. 44

DR. POMEROY, finding assistance necessary in his professional duties, has taken as a partner, JOHN P. BACHELDER, M. D. Dr. B. has been more than twenty years engaged extensively in the practice of Physic and Surgery, and for the last ten, has also been employed in different Medical Institutions, as a Lecturer on Anatomy and Surgery. The reputation which he has acquired as a skilful operator in all cases of Surgery, and his high standing as a Physician, will justly entitle him to the entire confidence of this community. Dr. Bachelder will not decline operating in any cases of Surgery, in which prudence would dictate an operation. He is prepared with instruments suitable for any operation. He has had extensive practice and experience in the treatment of diseases of the EYE, and has operated for Cataract more than eighty times.

The business in future will be conducted under the firm of POMEROY & BACHELDER, at their office, No. 14, Exchange Buildings, in Genesee street, one door below the Utica Eye Infirmary.
Utica, May 27, 1828.

UTICA EYE INFIRMARY.

THIS Establishment is now open at the corner of Genesee and Bleecker streets, for the accommodation of such as are afflicted with diseases of the Eye. It will be under the particular direction and management of Dr. Batchelder, who will attend at 12 o'clock every day, (Sundays excepted), for the purpose of advising and prescribing in all cases, and for performing such operations as may be deemed proper. Persons afflicted with deafness, or other diseases of the organ of hearing, are respectfully informed that those complaints will also receive a due share of attention.
Utica, Dec. 15, 1828. 51

ITALIAN PILES OINTMENT.

A CONSTANT supply kept at A. HITCHCOCK's Green Store, No. 83, Genesee street, Utica.

Also, a general assortment of DRUGS and MEDICINE, Dye-Woods, Dye-Stuffs, Oils, Paints and Groceries. *Dec. 23, 1828.* 52

CHEMICAL EMBROCATION,

OR, LIQUID OPODELDOC.—For Rheumatism, Bruises, Sprains, &c. &c.; an article superior to any ever before offered to the public, for sale by
WARNER & HARVEY.
Utica, Dec. 23, 1828. 52w6

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of the Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words, blown in the glass, "Swaim's Panacea, Philada." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine when my signature is visible; *to counterfeit which, will be punishable as forgery.*

The increasing demand for this celebrated medicine has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium; its astonishing effects and wonderful operation have drawn, both from patients and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations*. The Proprietor pledges himself to the Public, and gives them the most solemn assurances, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability, and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. Wm. Swaim.
WARNER & HARVEY, sole agents for Utica.
Dec. 16, 1828. 51

KEEP YOUR FEET DRY!

EDWARDS' Gum-Elastic Composition, for rendering Boots, Shoes, and all kinds of Leather, *Water Proof.*—The importance of keeping the feet dry, for the better security of health, is too well known to need any detail. The Proprietor would therefore only say, that this Composition has been obtained after repeated trials and considerable pains and expense; and the nature of the ingredients of which it is composed (the principal of which is Gum-Elastic) is such as to render the leather impervious to water or dampness, and it is *warranted* not to injure the same in the least; but on the contrary it renders it soft and pliable. It is intended to be applied to the under as well as the upper leather, and females will find its use on the soles of their boots and shoes very beneficial. It must be applied warm and with a brush, and dried in by the fire, after giving the leather three or four coats, and filling the pores. It will then resist the water for almost any length of time. Any other blacking can be used on the leather after this is well dried in.

N. B.—This Composition will be found one of the best for Engine Hose, Chaise Tops and Boots, Harness, &c. Sold wholesale and retail, by
WARNER & HARVEY, Utica.
Nov. 25, 1828. 48

CURE FOR THE RHEUMATISM.

GRILLEY'S Anti-Rheumatic Ointment.—Few there can be, who would suffer even for a day, so excruciating a pain as the Rheumatism, were they sure any medicine existed or could be procured for their relief. The Proprietor and Inventor of this Ointment assures all those who may be unacquainted with its wonderful efficacy, in perfecting a cure for the Rheumatism, that it requires only to be tried to insure universal admiration.—Satisfactory testimonials and affidavits from persons of the first respectability in different parts of the United States, accompany the article. Its virtues have already been tested in this village. For sale, only, by
WARNER & HARVEY.
Utica, Nov. 24, 1828. 48

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.
WILLIAM CLARKE.
Utica, Jan. 1, 1829. 93

NOTICE.

THE Subscriber being lawfully authorised by the administratrix and administrators of the estate of David P. Hoyt, deceased, to settle all the accounts, receive monies, and discharge claims against said estate, hereby requests all persons who have any unsettled business with the estate aforesaid, to call on him at the store, No. 38, Genesee street, and adjust it as soon as possible.
JOSEPH B. HOYT.
Utica, July 18, 1828. 30

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of six months from the time of subscribing; or Two Dollars, if paid in advance, or within the first six months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the Publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.